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THE
BOOK OF THE SAINTS
OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME ONE

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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made from the manuscripts Oriental 660 and 661 in the British Museum

by

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Star of Ethiopia, 3rd class

Volume I

Maskaram Ṭĕḳĕmt Khĕdâr

(September 8—December 6)

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PREFACE

The want of a translation into some European language of the ETHIOPIC SYNAXARIUM (MAṢḤAFA SĔNKĔSÂR) has been long felt by students of the Literatures of Oriental Christianity. For none of the extracts printed in Ethiopic, and none of the general descriptions of that work in German or English that are found in the published accounts of Ethiopic Literature, have succeeded in giving a true idea of the nature and scope and variety of the contents of that voluminous work. For some years Bruce's incorrect and contemptuous description of the "Synaxar" (see p. xxxiii) prevented students from examining the manuscripts of the MAṢḤAFA SĔNKĔSÂR for themselves, and it was not until Dillmann and Professor William Wright of Cambridge had published lists of the contents of the Codices in the British Museum and Bodleian Library, that the historian and theologian regarded the work as worthy of serious study. Wright was no sentimental admirer of the literature of miracles, whether Ethiopian or European, but he certainly did regard the MAṢḤAFA SĔNKĔSÂR as a work of very considerable historical and religious value. On many occasions in 1882 and 1883, when reading with him the extracts from it in the section "De viris sanctis" in Dillmann's *Chrestomathia Aethiopica*, he impressed upon me the importance of reading the whole work for the sake of the historical facts which were to be found in it throughout. As Wright had read through, for cataloguing purposes, the whole of the 350 manuscripts which the British Army brought back from Maḳdalâ, I regarded and, having read through the book, still regard his opinion as incontrovertible.

The first to conceive the idea of publishing the MAṢḤAFA SĔNKĔSÂR in its entirety was, I believe, the late Marquess of

Bute. In 1895 he decided to publish the Ethiopic text with an English translation, and commissioned me to undertake the work, which I began forthwith and continued for nearly two years. (For further details see p. xxxv.) In 1897 M. L'Abbé Graffin brought before the Oriental Congress, which sat in Paris that year, a proposal for the publication of the text of the MAṢḤAFA SĔNKĔSÂR with a French translation, and as his plan was generally approved by the Orientalists he began to take steps to carry it out. He obtained the help of four distinguished Ethiopic scholars, and each undertook to edit and translate a section dealing with three months of the year. Their work was to be published in various fasciculi of the Abbé Graffin's great work the *Patrologia Orientalis*. On hearing of this decision I felt that any attempt I could make to compete with such a syndicate of scholars must fail. I abandoned the work, and at the wish of Lord Bute prepared for publication the edition of the *Contendings of the Apostles* (*Gadla Ḥawâryât*) which appeared in 1899 and 1901. The progress in the publication of the Abbé Graffin's edition has been slow, and now, nearly 30 years after the sanction of his proposal by the Oriental Congress, little more than a half of the MAṢḤAFA SĔNKĔSÂR has been printed by him. As the need for a translation is greater than ever it was, it seemed to me that, without unduly trespassing on a field of work marked out so long ago by other students, I might publish my complete English translation of that highly interesting work which had lain among my papers for about 11 years.

The translation printed in the following pages has been made from the famous Codex in the British Museum (Orient. Nos. 660 and 661) which was copied by the scribe Takla Hâymânôt in one year and one month. It was begun in the 21st year of the reign of Fâsîladas, King of Abyssinia (A.M. 7147 = A.D. 1654–55). The manuscript is well written, and Takla Hâymânôt was evidently a competent scribe; here and there he omits words,

and even whole lines, but the manuscript is one of the best examples of the Second Recension of the MAṢḤAFA SĔNKĔSÂR to which it belongs. The few passages which contain faulty or defective readings are indicated by dots .... The translation has been made as literal as possible, and the Ethiopic text of the manuscripts is so good that only a few passages have needed paraphrasing. The proper names are a subject of considerable difficulty. The Ethiopian scribe made his translations of them from the Arabic version of the Jacobite Synaxarium, in which many Greek and Roman names appear in corrupt forms. In some of the sections two or three, and even four, different forms of the same name will be found. And many of the saints who are commemorated I have found it impossible to identify.

The MAṢḤAFA SĔNKĔSÂR is a vast storehouse of Christian legends and traditions and popular folk-lore, and as a whole it illustrates clearly the history of Egyptian, Nubian and Ethiopian Christianity for a period of about thirteen hundred years. Some of the historical statements made in it are incorrect, facts are distorted, the actions of religious opponents are misrepresented, the sufferings and numbers of the martyrs are exaggerated, and the miracles out-miracle those recorded in the Old and New Testaments; but in spite of all this the work is full of interesting information, much of which is found nowhere else. The esteem in which the book was held in Abyssinia is proved by the existence of the large number of copies of it which are now preserved in the great libraries on the Continent and in England. The full history of its origin and growth and development has yet to be written, but this can hardly be done until the whole of the Ethiopic text has been printed.

In the Introduction to this translation the reader will find sections in which the compilation and the general contents of the MAṢḤAFA SĔNKĔSÂR are described, and the lists of the Patriarchs of Alexandria, Antioch and Constantinople, and

the Popes of Rome, with their dates, which have been drawn up and checked with the aid of the invaluable work of M. Chaine, will be found useful for chronological purposes. The Index of proper names and things has been made tolerably full, for to a work of such miscellaneous contents an Index of this kind is absolutely necessary. The reading of the proofs has been a laborious task, but I have been greatly helped by the readers of the Cambridge Press, whose skill and accuracy are well known, and I am grateful for their suggestions and help. And my thanks are due also to Mr S. C. Roberts, Secretary to the Syndics of the Press, and to their printer, Mr Lewis, for the care they have shewn in the production of this book.

E. A. WALLIS BUDGE

48 Bloomsbury Street,
Bedford Square, W.C. 1.
November 21st, 1927.

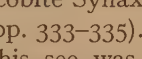
INTRODUCTION

THE ETHIOPIC SYNAXARIUM. ITS COMPILERS & CONTENTS

(MAṢḤAFA SĔNKĔSÂR መጽሐፈ፡ስንክሳር፡)

The ETHIOPIC SYNAXARIUM or "Book of the Saints of the Ethiopian Church," as I have called the present translation of the work, contains the histories of angels and archangels and their dealings with men, and narratives of the lives of the patriarchs, prophets, apostles, archbishops, bishops, anchorites, coenobites and famous ascetics who lived in the deserts of Egypt and Ethiopia. These histories and narratives were translated into Ethiopic (Gĕ'ĕz) from Arabic; the Arabic versions were made from "Lives of Saints" written in Coptic, and these were in turn translated from Greek and, sometimes, Syriac originals. Most of the saints commemorated in the MAṢḤAFA SĔNKĔSÂR were martyrs. The great ascetics, *e.g.* Anthony and Pachomius, are belauded, but the names of very few of the famous solitaries and anchorites whose lives are given by Palladius in his "Paradise of the Fathers" find mention in the Ethiopic work. It is quite certain that the compilers of the SĔNKĔSÂR had knowledge of the founders of the monastic life who lived in the Scete Desert, and in Akhmîm and Aswân and other places in Upper Egypt, because we find Ethiopic versions of the histories of them, and of their "Sayings" and "Questions and Answers," in the "Gannat" ገነት፡ (*i.e.* "the Garden," or "Paradise"), and in "The Book of the Histories of the Fathers" መጽሐፈ፡ዜናሆሙ፡ለአበው፡ (Brit. Mus. MS. Orient. No. 766), "The strife of the Holy Fathers" ገድለ፡አበው፡ቅዱሳን፡ or the "Garden of the Monks" ገነተ፡መነኮሳት፡ (Brit. Mus. MS. Orient. No. 763). Speaking generally the MAṢḤAFA SĔNKĔSÂR is the Ethiopian Book of Martyrs.

In the title of the Ethiopic work the compilation is said to have been made by "the honourable father Abbâ Mîkâ'êl (Michael),

Bishop of the city of 'Atrîb and Malîg አትሪብ፡ወመሊግ፡ and the honourable father Abbâ John, Bishop of Bûrles ቡርልስ፡ and the other holy and honourable Fathers who collected materials for the SĔNKĔSÂR from the old lives of saints and martyrs." Of the life of Michael, Bishop of Athribis nothing is known, and it is not very certain when he lived, but there seems to be no doubt that a bishop of Athribis called Michael was the compiler of the Jacobite Synaxarium (see Vansleb, *Hist. de l'Église d'Alexandrie*, pp. 333–335). He must have been a man of great learning and his see was so important that we may justly assume that he possessed great authority in the Jacobite Church of Egypt. Athribis was a very ancient city, and it was the capital of the Xth nome of Lower Egypt; it was situated in the south of the Delta between two of the branches of the Nile, and not far from Banhâ. The ancient Egyptians called the city Ḥe-t ta ḥer ȧb  *i.e.* "House of the middle land," and from this name are formed the Coptic ⲁⲑⲣⲏⲃⲓ, the Arabic اتريب Atrîb, and the Assyrian Kha-at-khi-ri-bi 𒄩𒀀𒄭𒂗𒊑𒁀. The chief goddess of the nome Athribites was Hathor, and when the Egyptians in the Delta adopted Christianity the Virgin Mary took her place in the religious system of the people. In the seventh century of our era there was a very famous church dedicated to the Virgin Mary at Athribis, and according to an Arabic MS. in the Bibliothèque Nationale it was built of stone and was 160 cubits (*i.e.* about 270 feet) in length. It had four doors, and there were in it 160 pillars. The sculptured apse and altar were decorated with gold and silver inlayings, and it contained a silk-clad figure of the Virgin inlaid with semi-precious stones, and portraits of Michael, Gabriel and other angels. The lamps and candelabra were made of gold and silver and the lights in them burned continually. (Amélineau, *Géog. de l'Égypte*, pp. 67, 68.)

The situation of Malîg, which formed part of the diocese of Michael, one of the compilers of the SĔNKĔSÂR, is not easily defined. Malîg is undoubtedly the ⲙⲉⲗⲉϫ (Meledj) of the Copts and the مليج (Malîg or Malij) of the Arabs. But we also find the form Mêdjêl ⲙⲏϫⲏⲗ in Coptic, and this is given as a variant

of ⲙⲉⲗⲉϫ. In a list of the Bishops of Egypt quoted by Amélineau (*op. cit.* p. 244) we have this equation:

ⲙⲉⲧⲉⲗⲟⲥ = ϯⲃⲁⲕⲓ ⲙⲁϫⲏⲗ = مصيل وهى كرسى فوة,

that is to say, Metelos is the town Madjêl, that is Maṣîl, which is Fuah. Metelos (the Metêlis of the Greeks) is no doubt Meledj, or Mêdjêl, or Madjêl, or Melîg, or Malîg, and it seems certain that Maṣîl and Madjêl are one and the same town, the transcription of ϫ *dj* by ص *ṣ* being due to the local pronunciation. The town or village of Fuah was added to the diocese of the Bishop of Athribis when the importance of Metelos declined.

Of John of Bûrles, the collaborator with Michael the Bishop of Malîg, nothing much is known except that he was Bishop of Bûrles; he is mentioned in the Jacobite Synaxarium in the section dealing with the 19th day of the month of Kihak (see Vansleb, *op. cit.* p. 18). The town of Bûrles was situated on the side of the great lake of the same name, between Damietta and Rosetta. The diocese was very old, for Athanasius, the bishop of the day, attended the Council of Ephesus. (Amélineau, *Géog. de l'Égypte*, p. 104.) The little town had various names, *i.e.* Parallou, Nikedjouaou and Paralia, for in a list of bishops we find that ⲡⲁⲣⲁⲗⲗⲟⲩ = ⲛⲓⲕⲉϫⲟⲩⲁⲟⲩ = ϯⲡⲁⲣⲁⲗⲓⲁ = البرلس, or Al-Burles or Al-Burlos. From this it would seem that Bûrles was the name of a district rather than a town. John was the author of a work on the Ordinances of the Church and the Orthodox Faith, and copies of it are extant in Brit. Mus. Add. 16219, Fol. 234 (Dillmann, *Catalogus*, No. XIV, p. 19), and Orient. No. 784, Fol. 193 (Wright, *Catalogue*, No. CCCXLIV, p. 234), and a Paris MS. (Éth. III, Zotenberg, *Catalogue*, p. 124, § 64).

According to the manuscripts of the MAṢḤAFA SĔNKĔSÂR the date of the making of the compilation is somewhat uncertain. The Paris Codex says that it was made in the 903rd year of the Era of the Martyrs, *i.e.* A.D. 1187 (Zotenberg, *Catalogue*, p. 152). The British Museum Codex translated in the following pages dates the compilation in the year 963 of the Era of the Martyrs, *i.e.* A.D. 1247 (Orient. 660 and 661, Wright, *Catalogue*, p. 152). This same date is also found in Brit. Mus. MS. Add. 16218, ፱፫፰ወ፫ዓመተ፡ሰማዕታት። (Dillmann, *Catalogus*,

p. 45, col. 2). In the Oxford Codex the date given is the 983rd year of the Era of the Martyrs ፱፫፲ ወ፫ ፡ *i.e.* A.D. 1267 (Dillmann, *Catalogus Codicum Manuscriptorum Bibliothecae Bodleianae Oxoniensis*, p. 37). But it is quite possible that the scribe wrote ፲ (80) instead of ፲ (60). Other writers mentioned by Zotenberg (*op. cit.* p. 152) state that Michael, Bishop of Athribis, lived about the 1141st year of the Era of the Martyrs, *i.e.* A.D. 1425. Thus according to one MS. the compilation was made in the last quarter of the twelfth century, and according to others in the first quarter of the fifteenth century; the earlier date is probably the more correct, and it is quite possible that the latest date given for the compilation of the work may refer to a *second* Recension of the MAṢḤAFA SĔNKĔSÂR.

The compilers of the ETHIOPIC SYNAXARIUM readily understood that none of the faithful, however pious, would have either the time or patience to sit down and read from beginning to end the voluminous work which they had translated and edited, and they therefore arranged its contents in such a way that they might be read piecemeal. Very few private individuals could ever hope to possess a complete copy of the SYNAXARIUM, for only kings and governors or very rich men could afford to slaughter whole flocks of sheep or goats in order to obtain the skins on which the work was to be written, or would possess money enough to pay the scribe, or scribes, for their labour, which would extend over many months. The churches in some of the great monasteries possessed copies of the SYNAXARIUM, and it was ordered that in these a section of the work was to be read daily, either to the clergy in the monasteries or to congregations of the laity. The king, or the wealthy owner of a copy, no doubt arranged that his private chaplain should read to him a section each day, just as wealthy Muslims caused a number of the Surahs of the Ḳur'ân to be read in their houses or courtyards daily. The ETHIOPIC SYNAXARIUM is usually bound in two or four volumes. When in two volumes the first contains the lives of the saints and martyrs which were to be read during the first six months of the Abyssinian year, and the second those which were to be read during the second six months and the intercalary month at the end of them. The

names of the months and the approximate equivalents of the first days of each in the seventeenth century according to our reckoning are as follows:

1st day of MASKARAM	= September 8.
1st day of ṬĔḴĔMT	= October 8.
1st day of KHĔDÂR	= November 7.
1st day of TÂKHSHÂSH	= December 7.
1st day of ṬĔR	= January 6.
1st day of YAKÂTÎT	= February 6.
1st day of MAGÂBÎT	= March 7.
1st day of MÎYÂZYÂ	= April 6.
1st day of GENBÔT	= May 6.
1st day of SANÊ	= June 5.
1st day of ḤAMLÊ	= July 5.
1st day of NAḤASSÊ	= August 4
1st day of PÂGUĔMÊN	= September 3.

The Codices of the SYNAXARIUM which have come down to us shew that the work was usually bound in two volumes; the finest example in four volumes known is the Oxford Codex (Dillmann, *Catalogus*, Nos. XXII–XXV). One volume of a set of four containing the months Tâkhshâsh, Ṭĕr and Yakâtît is described by Zotenberg, *Catalogue*, No. 127, p. 178.

The number of the saints whose lives or martyrdoms are described, or whose festivals are commemorated, and of those to whom Salutations are addressed, is considerably over one thousand.

The lives and descriptions of the martyrdoms of the saints vary in length from a single column of text to several folios. The narratives of the Patriarchs are based on the Old Testament, and those of the Apostles partly upon the Four Gospels, and the well-known Apocryphal Acts of the Apostles, especially those which are found in the "Gadla Ḥawâryât."[1] The compilers of the SYNAXARIUM were acquainted with the famous old work, the "Cave of Treasures," which is attributed to Ephrem the Syrian, but whether in the original Syriac or an Arabic translation is not clear (see p. xxii). The sources of a large number of the legends incorporated in the work have still to be traced, but it is clear that some were derived from books

[1] For the Ethiopic text and an English translation of this work see Budge, *The Contendings of the Apostles*, 2 vols. Oxford, 1899–1901.

containing stories of Persian, Babylonian and Egyptian origin. The principal object of the compilers of the MAṢḤAFA SĔNKĔSÂR was to instruct believers in the doctrines of the Orthodox Faith as understood by the Jacobite Church, that is to say that Christ, the Word of God, was of one Nature, One Person, and One Essence with the Father. The faithful were to abhor and hold as accursed the doctrine of the Two Natures as promulgated by Nestorius and his associates, and the, to the Jacobites, abominable sayings and writings of Arius. Another object of the compilers, almost as important, was to instruct the faithful in the history of their religion, as illustrated by the lives and deaths of the martyrs; and the narratives of the saints' actions were intended to interest and amuse their hearers as well as to instruct them. The writers of these narratives often made mistakes in their historical facts, and the anachronisms in them are many; they accepted and repeated doubtful legends and traditions without question, and as a result their lives of the saints are filled with stories of incredible and impossible happenings.

The principal sections in each of the portions of the SYNAXARIUM to be read day after day deal with the lives and deaths of the saints whether Apostles or martyrs. The rank and social condition of each man are first stated, and then the circumstances which caused him to become a Christian are given. The various steps which he took in declaring his Faith are next detailed, and then follows the account of his martyrdom. After making allowance for much exaggeration it is unfortunately only too clear that in the early centuries of our era "Christian baiting" was as much enjoyed by the governors and officials who persecuted the Christians, as by the populace. The governor called upon the Christian to renounce his Faith, and to sacrifice to Apollo and Artemis or some other god or goddess, full well knowing by experience that it was useless to do so. Then the executioners or soldiers were ordered to begin their horrid work, and scenes of incredible cruelty followed. Ears and nose were slit or cut off, the teeth were smashed and the tongue cut out, red-hot borers were thrust into the eyes, and dismemberment and mutilation followed. The Christians were broken on

the wheel, or roasted on an iron bed beneath which a fire was lighted, or beaten to a pulp with iron rods or whips of string and hide, or thrust into red-hot ovens, or boiled in a mixture of oil, pitch and bitumen, or scraped with combs or shells, or tied up in sacks or cast into pits filled with snakes and scorpions, or thrown to the lions, or tied up in sacks and cast into the sea, or crucified head downwards, or eviscerated, or speared to death, and their agonies were further increased by the vinegar and salt which were rubbed into their wounds. Many succumbed under these tortures, but some did not, and when, as we read, the "governor was tired of torturing" the latter he had their heads cut off with the sword. There is no reason for doubting that under the Emperors Decius and Diocletian the Christians were persecuted bitterly, but it is impossible to accept the numbers of those who suffered martyrdom as given in the SĔNKĔSÂR as correct. The roundness of some of the numbers given, *e.g.* 190,084, 76,000, 25,000, 90,000, 30,000, 2000, 17,000, suggests guesswork on the part of the writers of the narratives, whilst the exactness of the others, *e.g.* 14,730 men and 7 women, 484 men, 292 men and 49 women, 450 priests, deacons, etc. and 8490 of the laity, is suspicious.

In its oldest form the MAṢḤAFA SĔNKĔSÂR was simply a translation from Arabic into Ethiopic of the SYNAXARIUM of the Jacobite Church of Egypt, and it only commemorated the saints venerated by the Egyptian Christians. But it seems that soon after the Ethiopic translation began to be read in the churches and monasteries of Abyssinia, the scribes began to add to it the names of the saints who were specially venerated in that country. A little later still the scribes added to each of the lives of the more famous saints a Salâm ሰላም: or "Salutation," in a metrical five-lined form. Nearly all the Codices of the SĔNKĔSÂR now available for study include these Salamât or "Salutations" to the saints, and they were written in the sixteenth, seventeenth and eighteenth centuries. The oldest Codex of the SĔNKĔSÂR is No. 66 of A. d'Abbadie's *Catalogue raisonné* (p. 79), which, according to Guidi, was written at the end of the fifteenth century (*Le Synaxaire Éthiopien*, Tome I, Fasc. 5, p. 523); in this the Salamât are not found. It would

seem then that the insertion of the Salamât in the SĔNKĔSÂR took place in the sixteenth century, and as they are all rhymed verses, we are justified in assuming that each was sung after the reading of the life of the saint to whom it referred, by the congregations of the monks or laity. If this were the case the singing of a Salâm at intervals would break agreeably the monotony of the reading, and help to fix the acts of the saints in men's minds. We may note in passing that in the large illustrated manuscripts containing the miracles of the Virgin Mary, each text describing a miracle is followed by a Salâm. The Salamât were in fact hymns of praise, and the singing of hymns has always formed a very important part of religious services in the East.

The Salamât in the SĔNKĔSÂR number some hundreds, and are in fact so many that in a collected form they fill a large volume. There is one collection in the British Museum (Orient. No. 534, No. 5, Fol. 153*a*–185*a*; Wright, *Catalogue*, p. 84) and another in the Bibliothèque Nationale (Zotenberg, *Catalogue*, No. 129, p. 195). The latter bears the title **ውዳሴ፡ሰማያውያን፡ወምድርያን፡** *i.e.* "The Praise of the Heavenly and the Earthly Beings." As the Salamât contain very little information which is not already given in the lives of the saints which they follow, I decided that it was unnecessary to add translations of them all in the present work, which is already sufficiently voluminous. But that the reader may be able to judge of their character and contents I have given translations of the Salamât for the month of Sanê, made from Guidi's text, on pp. xxxvii f. The following examples illustrate the form and rhyme of the Salâm.

1. To Bartholomew, who worked as a slave in a vineyard on the Great Oasis:

ሰላም፡ለበርትሎሜዎስ፡ዘጠብለልዎ፡በሰቅ።
አመ፡ይወግርዎ፡ሎቱ፡ውስተ፡ባሕር፡ዕሙቅ።
ቅድመ፡ጉሁን፡ሕዝብ፡ትእምርተ፡ዝንቱ፡ጻድቅ።
አስተርአየ፡ውስተ፡እያሁ፡ዘምስለ፡ፍሬ፡ጽፉቅ።
እምጎረገ፡ወይን፡ብሉይ፡ዘተመትረ፡ዓፅቅ።

1st day of Maskaram

Salutation to BARTHOLOMEW whom they rolled into a sack.
When they were about to cast him into the deep sea,
This righteous man before the crowds of the people a miracle
Made manifest. In his hand was the similitude of a thick cluster of fruit
On a little twig which was cut off the stem of an old vine.

2. To Abbâ Matthew who dwelt in the desert:

ሰላም፡ለማቴዎስ፡ነቢረ፡ገዳም፡ዘአንቃ።
አምሳለ፡በግዕ፡ጸጕረ፡እስከ፡ተሞጥሐ።
ከመ፡ያርኢ፡ጽድቆ፡ወተአምሪሁ፡ስቡሐ።
ሐፀበ፡በማየ፡ጥምቀት፡አባለ፡መርምሀናም፡ርሱሐ።
ወአባለ፡ሳራ፡እምለምጽ፡በሀየ፡አንጽሐ።

4th day of Naḥassê

Salutation to MATTHEW who lengthened his stay in the desert
Until he was covered with hair like a sheep (or, goat).
In order to shew his righteousness and his glorious miracles,
He washed the unclean body of MARMEHNÂM in the water of baptism,
And at the same time cleansed the body of SÂRÂ of leprosy.

3. To Eutyches, the disciple of St John the Evangelist:

ሰላም፡ለኡቲከስ፡ዘተሰምየ፡ሱታፎ።
ለወንጌላዊ፡ዮሐንስ፡ለንጽሐ፡መላእክት፡እንተ፡ተዓጽፎ።
መኰንን፡ዕልው፡በእንተ፡ሃይማኖት፡አመ፡ገደፎ።
አናብስት፡ስእኑ፡ይግሥሥዎ፡ወእሳት፡ይልክፎ።
እስመ፡ዓቃቢሁ፡መልአክ፡እምኵሉ፡ጎደፎ።

1st day of Pâguĕmên

Salutation to EUTYCHES who was called the friend
Of the Evangelist JOHN, who had endued him with the purity of the angels.
The wicked governor having, because of the Faith, cast him [to the beasts],
Neither the lions could touch him, nor the fire seize him,
For his guardian, the angel, shielded him from all harm.

The compilers of the MAṢḤAFA SĔNKĔSÂR drew their information from many sources. The chief authority for the

lives of the Patriarchs and Prophets was the Old Testament, and Psalms and the Books of the Prophets, both major and minor, are frequently quoted. For the lives of the Apostles and the Seventy-two Disciples, the Four Gospels were drawn upon, and some work similar in contents and character to the *Gadla Ḥawâryât* or *The Book of the Contendings of the Apostles*. The Gospels are frequently quoted, as well as the Revelation of St John, which has always been, and still is, a favourite book with the Abyssinians. The lives of the Jacobite Patriarchs of Alexandria are derived from the old Jacobite Synaxarium, the Arabic version of which was translated from Coptic. The lives of many of the saints and martyrs given in it were translated some from Coptic and some from Greek. The lives of Ethiopian saints were compiled from native records preserved probably in the Libraries of the great monasteries. The compilers of the Jacobite Synaxarium were acquainted, perhaps through Greek translations, with the Book of Enoch, and the Wisdom of Jesus, the son of Sïrach, and some of the early Hebrew works on Adam and Eve, Moses, and others enumerated by Mr Gaster in his *Asatir*, London, 1927, pp. 322 f. Portions of the early part of the "Book of the Cave of Treasures" were also known to them, but not in the original Syriac, and many passages in the MAṢḤAFA SĔNKĔSÂR suggest that the writers of the works upon which its compilers, or translators, drew, had access to all the apocryphal works which were current in Palestine, Syria, Egypt and Nubia from the sixth century downwards.

Every now and then we find passages which suggest that the writer had in his mind confused remembrances of some of the ancient legends of his country. Thus in the story of one of the miracles of St Michael the Archangel (*infra*, p. 988) we are told of a certain rich man whose interest it was to destroy a certain youth who was the son of a pious neighbour. After the death of the father of the youth, he took advantage of the widow's poverty which forced her to accept a gift of twenty *dînârs* (about £10 sterling), and to hand over her son to the rich man, who promised to feed and clothe him and employ him as his servant. Having got possession of the youth the rich man made a wooden box as long as the boy was tall, and he forced the boy into the

box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. The box floated down the river, until it reached a certain place where it grounded, and a certain shepherd seeing it arrive went and dragged it out of the water, and carried it to his house; but as he lacked the key he could not open it. Whilst pondering how he could open the box, God told him to go back to the river. He did so, and finding a fisherman there bade him cast his net in his (the shepherd's) name, and promised to buy the fish he could catch. The fisherman cast his net and brought out a large fish, which the shepherd took and paid for, and carried home. When he slit open the fish, preparatory to cooking it, he found a gold key, and after thrusting this into the keyhole of the box, he found that he could turn the lock, and so was able to open the box. To his amazement he saw the youth, who was alive, and he took him out of the box, and the youth became to him as a son. The shepherd called him "Baḥrân," because he found him in the river (*Baḥr*). The youth grew and flourished, and by the help of Saint Michael married the daughter of the rich man who tried to kill him, and inherited all his wealth.

In this story we have, clearly, a mixture of the old legends of Osiris, and the finding of Moses who was reared by Pharaoh's daughter, and the finding of Cyrus who was reared by a herdsman, and the finding of Sargon I who was reared by Akki the ferryman.

Elsewhere we have a story (p. 1008) which recalls an incident described in the old Egyptian story of Setna. One day when Palâmôn was going to Egypt to sell the things which he had made, Satan met him, and cast a spell upon him so that he might not call upon the Name of Christ. And he led him to a splendid city where there were gardens and ornamental waters and trees. Whilst he was walking about here wondering how he could dispose of the produce of his handicraft, a rich widow suddenly appeared and offered to buy his wares. Then she took him to her house, and bringing him up into the upper storey, she removed the basket from his head; and having made him sit down she washed his feet. The widow commanded her maidens and they brought a table and wine, and she pressed him to eat, and they ate

together and drank and got drunk. The maidservants left them alone together, and the fire of lust burning hotly within Palâmôn, he forgot God and His angels, and turned to the widow and consorted with her. Later when he came to himself there was no woman, no house, no table, no people, no beasts, no water, and no garden, and his head was spinning round and he felt as if he had neither eaten nor drunk. He wept much and when he looked up he saw Satan standing by his side and grinning at him.

The old Egyptian story of which the above is a tolerably exact parallel, states that Setna Khāmuast, the son of Pharaoh Usermarā, saw a woman and became enamoured of her, and he sent a slave to her with ten pieces of gold to ask her to arrange a meeting with him. In answer, the woman, who was called Tabubu, sent him an invitation to come to her in her house in Per-Bast, where they could enjoy strict privacy. Setna took a boat and went to Per-Bast forthwith, and he found there Tabubu's house, which was splendid and stood in a garden. He passed into the garden and thence into the guest chamber, and his arrival having been announced to Tabubu, she came and received him and led him up into the upper storey, and into a room which was handsomely furnished. The floor was inlaid with lapis lazuli and turquoise, and in it stood couches covered with byssus, and many cups of gold stood on the table there. A gold cup filled with wine was handed to Setna, and Tabubu invited him to eat; perfumed unguents were brought to him, and sweet smelling incense was burnt before him in a censer. Setna spent a happy day with Tabubu, who was a woman the like of which he had never before seen. She was dressed in transparent apparel, and bewitched him to such an extent that he settled all his money on her, and had all his children slain before her so that they could make no claim on his estate at a later period. Then she invited Setna into her own apartment, and he lay down on a couch of gold and ebony with her. When he approached her she uttered a loud cry of horror, and Setna leaped up and found that he was burning hot and naked.

The Demonology of the Abyssinians was much the same as that of the Copts, who inherited many of their beliefs in devils

and evil spirits from their ancestors, the so-called Pagan Egyptians. They believed in a personal Devil, who was able to take any or every form and shape at will, and who could travel with equal ease through earth, air and water. In the pictures which illustrate Ethiopic manuscripts he is usually represented as a huge black man, with large fiery eyes and long body, arms and legs; on his head is a pair of horns, and he has claws and a long tail. The Typhonic animal which represents him has also scales on his body. But the Devil, who is called Diabolos, Masṭêmâ or Satan, could assume the form of an ordinary individual, and transact business with men, especially in the matter of buying their souls from them. A typical instance of this will be found on pp. 46–48. A certain young man fell in love with his master's daughter, and asked a magician to help him to obtain his desire. The magician wrote a deed of sale of the young man's soul, and gave it to him and told him to go and stand by a grave in one of the pagan cemeteries at midnight holding the paper in his hand. This he did, and a devil appeared and led him to Satan, who made him write on the paper a statement in which he declared his belief in Satan, and denied Christ; then Satan took the paper, and the young man left him, being satisfied that he would obtain the maiden. Satan then inflamed her with lust for the young man, and she importuned her father so strongly, that he and his wife consented to her marriage with her lover. The marriage took place, and the couple lived happily together for a time, but the parents knew that their son-in-law was not a Christian, and they told their daughter so. Husband and wife went to church together, but the young man never partook of the Eucharist, and this fact grieved his wife sorely. One day she insisted that he should receive the Sacrament with her, and then he confessed to her that he had denied Christ and sold himself to the Devil in order to obtain her to wife. On hearing this the young woman went to St Basil the bishop, and entreated him to save her husband. The bishop had the young man brought to him, and succeeded in making him repeat the confession that he had made to his wife, and express the wish to be saved. Basil took the young man into his house, and shut him up in close confinement for forty days,

and fed him on bread and water. Every third day he questioned the penitent and learned from him that the devils were always prowling round about his room and terrifying him, and at the end of forty days he summoned all the monks from the monasteries, and they and all the people prayed all night for the salvation of the young man, crying out to God "Have mercy upon us." Finally their prayers were answered, and the paper which the young man had written and given to the Devil fell down from above among all the people. Basil took up the paper, and unrolled it, and read it to the congregation, and then he blessed the young man and gave him the Holy Mysteries.

The little Books of the Dead which were written in the first century B.C. and the first century A.D. prove that the Egyptians had abandoned many of the beliefs which their ancestors had held in respect of the Other World. But they retained the very ancient belief in the Last Judgement, and clung to the opinion that souls would be weighed in a pair of Scales, and that those that were "light on the balance" would suffer punishment in the River of Fire. When the Egyptians became Christians they substituted God for Osiris in the Last Judgement, but they retained their belief in the pair of Scales and the River of Fire. In the pagan cult the souls of those who were condemned in the Judgement were handed over to the executioner Shesmu and his assistants, who hacked their bodies in pieces and cast their members into the River of Fire and the fire pits of Sekhet. The Christianized Egyptians substituted the Devil for Shesmu, and his fiends for the servants of Shesmu, but the fate of the damned was the same, for they were destroyed by fire. The Ethiopians adopted the views of the Copts about the Scales, and they are mentioned more than once in the MAṢḤAFA SĔNKĔSÂR (see pp. 96, 541). In one of the Miracles of the Virgin Mary we read that the soul of a certain cannibal who had murdered and eaten seventy-eight men, was weighed in the Scales, and that the one good deed which he had done, viz. giving a drink of water to a thirsty man, made it outweigh the seventy-eight murders which he had committed (Budge, *Miracles of the Virgin*, London, 1923, No. XXIX). The punishments of the wicked in the River of Fire in hell are minutely

described in many Ethiopic apocryphal works, and in some of them we have allusions to the "worm which dieth not." The prototype of that "worm" seems to have been the "Watcher at the Bight of the Lake of Fire, who devoureth the bodies of the dead and swalloweth hearts," whose face was like that of a greyhound, and whose brows were like those of a man (*Book of the Dead*, XVII, Nebseni, ll. 40–1).

Details of the life of the beatified in heaven which are so abundant in the ancient Egyptian and Coptic works are almost entirely wanting in the MAṢḤAFA SĔNKĔSÂR. The righteous man and the martyr receive the crown of life when they depart from this world, and we hear nothing of the clean white apparel and sandals, and the dainty bread cakes, and the abundant beer, and luscious fruits, and the reunion of the family of which the dwellers in the Valley of the Nile dreamed. The highlands of Ethiopia lacked the flat fertile plains and the network of canals of Egypt, and therefore we find no mention of such things existing in the Ethiopian heaven. The souls of the beatified dwelt with the various Ranks of Angels, and, presumably, assisted them in praising the Persons of the Trinity.

THE CODICES OF THE MAṢḤAFA SĔNKĔSÂR

We have seen above that in some manuscripts the compilation of the SĔNKĔSÂR is said to have been made in the twelfth century of our era, and in others in the thirteenth century, and that some authorities consider that the work was not carried out until the first half of the fifteenth century. It is possible that copies in Ethiopic may have been in use in Ethiopia in the thirteenth and fourteenth centuries, but if so none have come down to us. Littmann in his *Geschichte der äthiopischen Litteratur* (Leipzig, 1907, p. 210) says that the SĔNKĔSÂR is first mentioned in the year 1495, and that as one of the authors of the work did not live until about 1425, the translation of the SYNAXARIUM into Ethiopic did not take place until the first or second half of the fifteenth century. Dr Harden (*Introduction to Ethiopic Christian Literature*, London, 1926, pp. 29, 69) simply repeats Littmann's statement. A great revival in the study of Ethiopic Literature took place in Ethiopia in the fifteenth century, as is proved by the manuscripts of the *Gadla Ḥawâryât* (Orient. 678), the *History of King Lâlîbalâ of Lâstâ* (Orient. 719), the *Book of Prayers* (Add. 11678), the *Miracles of the Virgin* (Orient. 650), and the *Acts of Fâsîladas* (Orient. 706), and it is therefore not impossible that the SĔNKĔSÂR of that century was a second Recension of that work.

The Codices of the MAṢḤAFA SĔNKĔSÂR preserved in the British Museum and Paris shew that the Abyssinians of the seventeenth and eighteenth centuries usually bound the work in two volumes, but the fine Codex in the Bodleian Library is bound in four volumes (Dillmann, *Catalogus*, Nos. XXII–XXV), and Orient. Nos. 662 and 663 in the British Museum are two of the volumes of a set of four. The oldest half of the MAṢḤAFA SĔNKĔSÂR in the British Museum is Orient. No. 667. It contains the lives for the first six months of the year, and was written for the church of St Michael by Sarṣa Krestôs, the son of Yamâna Krestôs, during the reign of Sûsenyôs, Malak Sagad III, Selṭân Sagad I, who began to reign in 1607 and died in June 1632. The MS. Orient. 670, which contains the lives for

the second half of the year, does not belong to Orient. 667, but was written about the same time. Other Codices of the seventeenth century are: Orient. 660 and 661 (dated 1654, 1655); Orient. 656 and 657 (dated 1681); Orient. 659, written by order of King John I 'Alâf Sagad, 1667–82; Orient. 666, written between 1662 and 1682; Orient. 673 and 676, written between 1667 and 1682; Add. 24180 and Orient. 674, written in the second half of the seventeenth century; and Orient. 675, written between 1682 and 1706, and perhaps also Add. 16218 (Dillmann, *Cat. Brit. Mus.* No. XXXIX, p. 46). To the eighteenth century belong Orient. 662, 663, 664, 665, 668, 669, and Add. 24187. Descriptions of these MSS. will be found in Wright, *Catalogue of the Ethiopic Manuscripts in the British Museum, acquired since the year* 1847, London, 1877, pp. 152 f.

After a careful examination of all the manuscripts of the SĔNKĔSÂR written during the first half of the seventeenth century, I decided to make a translation of the work from Orient. 660 and 661. These two fine folio volumes contain the complete Ethiopic text, and as they were written for a king who was himself a devout follower of the teachings of the Church of Alexandria, we may assume that neither pains nor money were spared in the production of this copy of the SĔNKĔSÂR, which was intended for his personal use. The two volumes contain 339 vellum leaves measuring about 19 inches by 16 inches, and of these the texts of the SĔNKĔSÂR fill 324 folios. Each page is filled with three columns of text which is written in a fine bold hand; the number of lines to the column varies from 40 to 57, the average number being 40. The titles of the main sections, etc. are written in red ink. Both volumes were written by the same scribe, as the colophons on folio 164*b* of the first Part and folio 159*b* of the second Part shew. The colophon on fol. 164*b*, col. 3 supplies the history of the making of the Codex; the text reads:

TRANSLATION

This is the Book of SĔNKĔSÂR which our King YÔḤANNES (JOHN) [he began to reign in October A.M. 7160 = A.D. 1667, and died in July A.M. 7174 = A.D. 1682] acquired when the Holy Spirit disposed him and made him anxious to hear the story of the spiritual

fights, and of the deaths of the fiery martyrs, and the commemorations of the blessed righteous men, and the narratives of watchful angels, and the preaching of the Apostles who were sent forth, and the prophecies of the holy Prophets, and the stories of the perfect monks, and the messengers (or, angels) of the Spirit.

I acquired it by the help of God, the Most High (remembering Him who sware an oath unto them, saying, "Whosoever writeth the mention of their fight, and whosoever celebrateth the commemoration of them, I will blot out their sins, and I will share My kingdom with them in this world, so that they may assign to Me a commemoration in the world which is to come"), so that I might find grace, and salvation, and a place whereon to stand with those who are on His right hand, [viz.] he who wrote it on paper, and he who had it written, and explained it, and he who caused it to be read, and he who translated it into the new language, and he who hearkened unto the voice thereof with the ear of the Spirit, through the prayer of His mother MARY, who is free from all blemish. And at the same time may Jesus Christ teach us!

And its writing took place in the time of our King FÂSÎLADAS (June 1632–October 1667), who by the grace of God was called 'Âlam Sagad, when he reigned in the 21st year, the year of mercy, which is the year of the world 7147, MARK being the Evangelist, and there was no Epact that year. It was begun on the day of 'Âreb (Friday) on the 28th day of the month of Maskaram. And its ending took place in one year and one month, that is to say on the 30th day of the month of Ṭĕḳĕmt, in the period of LUKE the Evangelist, by means of great diligence, through the abundant praising of God. [It is He] Who granteth the prayer of him that hath prayed, and for him that hath made a beginning He bringeth the conclusion of what he hath planned. But may He say unto our King YÔḤANNES (JOHN) "My son, since thou hast toiled toil in thy love for Me, after thy departure [from this world] come, thou shalt be with Me that thou mayest sit for ever on My right hand."

O God, Who hast completed for us the first month, in health and in peace, do Thou likewise complete for us and shew us the end of the last month, which is the circuit of the year. And do Thou bring us again to another circuit of another year in happiness, without toil and fatigue, and without sickness and fever. And moreover, may the prayers of Thy righteous ones guard you in your lives in this world, and may the blessings of Thy martyrs be with you for ever and ever. Amen.

This Book of SĔNKĔSÂR, which belongeth to the King of Kings, 'A'ELÂF SAGAD, who is by the grace of God called JOHN, and Queen SABLA WANGÊL, behold, we have given it to the Tâbôt of our Lady MARY, the mother of God, of Gemdja Bêt that it may be for us the salvation of soul and body. Whosoever shall steal it, or damage it, or remove it by fraud from the church, whether he

be King, or bishop, or governor, shall be excommunicated by the power of PETER and PAUL.

ዝመጽሐፈ፡ስንክሳር፡ዘአጥረዮ፡ንጉሥነ፡ዮሐንስ፡ሶበ፡አንበሮ፡ ወአጽሐቆ፡መንፈስ፡ቅዱስ፡ለሰሚዓ፡ገድሎሙ፡ወዜና፡ሞቶሙ፡ ለሰማዕታት፡መዋዕያን፡ወተዝከረ፡ጻድቃን፡ቡሩካን፡ወዜና፡መላ እክት፡ትጉሃን፡ወስብከተ፡ሐዋርያት፡ፍንዋን፡ተንቢተ፡ነቢያት፡ ቅዱሰን፡ወዜና፡መነኮሳት፡ፍጹማን፡ወመላእክተ፡መንፈሳውያን።

አነ፡አጥረይክዎ፡በረድኤተ፡እግዚአብሔር፡ልዑል፡ዝክሮ፡ዘመ ሐለ፡ሎሙ፡እንዘ፡ይብል፡ለዘጸሐፈ፡ስመ፡ገድሎሙ፡ወለዘይገብር፡ ትዝካሮሙ፡አነ፡እደመሰሰ፡ኃጣውኢሆሙ፡ወአስተዋረ፡መንግሥ ትየ፡ምስሌሆሙ፡በዝ፡ዓለም፡ከመ፡ይኵነኒ፡ተዝከረ፡ወለዘይመጽእ፡ ዓለም፡ከመ፡እርክብ፡ሞገሰ፡ወመድኃኒተ፡ወቁመተ፡ምስለ፡እለ፡ በየማኑ፡ለዘጸሐፎ፡በክርታስ፡ወለዘአጽሐፎ፡እንዘ፡ይደርስ፡ለዘአን በቦ፡ወተርጉሞ፡በልሳን፡ሐዲስ፡ወለዘሰምዓ፡ቃሎ፡በእዝነ፡መንፈ ስ፡በጸሎተ፡እሙ፡ማርያም፡ዓራቂተ፡ኵሉ፡እምባእስ፡ኀቡረ፡ይምሃ ረነ፡ኢያሱስ፡ክርስቶስ።

ወጽሕፈቴሰ፡ኮነ፡በዘመነ፡ንጉሥነ፡ፋሲለደስ፡ወበጸጋ፡እግዚአብ ሔር፡ዘተሰምየ፡ዓለም፡ሰገድ፡እምአመ፡ [fol. 165*a* 1] ነግሠ፡በ፳ወ፩ ዓመት፡ወዓመተ፡ምሕረትሂ፡በ፸፻ወ፩፻፡፵ወ፯ዓመተ፡ዓለም፡ወእን ዘ፡ወንጌላዊ፡ማርቆስ፡ወአልቦ፡ዓበቅቴ፡አሜሃ፡ወተወጥነ፡በዕለተ፡ ዓርብ፡አመ፡፳ራሁ፡ወሰሙኑ፡ለመስከረም፡ወፍጻሜሁሰ፡ኮነ፡በ፩ዓ መት፡ወአሐዷ፡ወርኀ፡አመ፡፵ሁ፡ለጥቅምት፡በዘመነ፡ሉቃስ፡ወንግ ላዊ፡በአስተሐምሞ፡በብዙኀ፡ስብሐት፡ለእግዚአብሔር፡ዘይሁብ፡ ጸሎቶ፡ለዘጸለየ፡ወለዘወጠነ፡ይፌጽም፡ለዘሐለየ፡ባሕቱ፡ይበሎ፡ ለንጉሥነ፡ዮሐንስ፡ወልድየ፡አምጣነ፡ፃመውከ፡ፃማ፡በአፍቅሮትከ፡ ኪያየ፡ድኅረ፡ፍልሰትከ፡ነዓ፡ተሀሉ፡ምስሌየ፡ከመ፡ትንበር፡ለዓለመ፡ በየማንየ።

ኦአምላክ፡ዘአፈጸምከነ፡ለወርኀ፡ቀዳሚት፡በጥዒና፡ወበሰላም፡ ከማሁ፡አፈጽምነ፡ወአርእየነ፡ፍጻሜሃ፡ለወርኀ፡ደኃሪት፡እንተ፡ ይእቲ፡ምዕዋደ፡ዓመት፡ወአብጽሐነ፡ካዕበ፡ኀበ፡ካልዕ፡ምዕዋደ፡

ዓመት ፡ ዳግሚት ፡ በሠናይ ፡ እንበለ ፡ ፃማ ፡ ወድኅም ፡ እንበለ ፡ ደዌ ፡ ወ ሕማም ፡ ወዓዲ ፡ ይዕቀብክሙ ፡ በሕይወትክሙ ፡ ሀየ ፡ ጸሎቶሙ ፡ ለጻ ድቃንየ ፡ ወበረከቶሙ ፡ ለሰማዕታትየ ፡ የሀሉ ፡ ምስሌክሙ ፡ ለዓለም ፡ ዓለም ፡ አሜን ።

ለዝንቱሰ ፡ መጽሐፈ ፡ ስንክሳር ፡ ዘንጉሠ ፡ ነገሥት ፡ አእላፍ ፡ ሰገድ ፡ ወበጸጋ ፡ እግዚአብሔር ፡ ዘተሰምየ ፡ ዮሐንስ ፡ ወንግሥትኒ ፡ ሰብለ ፡ ወንጌል ፡ ነዋ ፡ ወሀብነ ፡ ለታቦት ፡ እግዚእትነ ፡ ማርያም ፡ ወላዲተ ፡ አም ላክ ፡ ዘግምዛ ፡ ቤት ፡ ከመ ፡ ይኩነነ ፡ ለመድኃኒተ ፡ ነፍስ ፡ ወሥጋ ።

ዘሠረቆ ፡ ወዘፈሐቆ ፡ ወዘተዓገሎ ፡ ከመ ፡ ኢይፃእ ፡ እምኔ ፡ ቤተ ፡ ክር ስቲያን ፡ እመኒ ፡ ንጉሥ ፡ ወእመኒ ፡ ጳጳስ ፡ ወእመኒ ፡ መኰንን ፡ በሥልጣ ን ፡ ጴጥሮስ ፡ ወጳውሎስ ፡ ውጉዝ ፡ ለይኩን ።

The name of the scribe who wrote the two volumes in 13 months was Takla Hâymânôt.

On foll. 2 and 3*a* of Orient. 660 is written the commemoration (for a translation see pp. lxxii f.) of King Îyâsû I, 'Adyâm Sagad, the son of John I, who began to reign in 1682 and was deposed in March 1706 and murdered in the following October. At the end of the narrative are the following encomiastic lines:

ሀብተ ፡ መንፈስ ፡ ቅዱስ ፡ ዜና ፡ ጽድቅከ ፡ በከመ ፡ ከሠተ ፡ ሊተ ።
ውሑደ ፡ አእምሮ ፡ ገበርከ ፡ እስመ ፡ ጸሐፍኩ ፡ ንስቲተ ።
ኢያሱ ፡ ሥርግው ፡ አልባስ ፡ ደመ ፡ ግፍዕ ፡ ቀጠንተ ።
በለኒ ፡ በቃለ ፡ ጽድቅ ፡ ወአብከረኒ ፡ ብስራተ ።
እምጎበለ ፡ ርስትየ ፡ እሁበከ ፡ ክብረ ፡ ነፍስ ፡ ርስተ ።

Full details of the deeds, hymns, etc. which are found in various parts of Orient. 660 and 661 are given by Wright (*Catalogue*, Nos. CCXXXII, CCXXXIII, pp. 153–4).

THE PUBLICATION OF THE MAṢḤAFA SĔNKĔSÂR

There is abundant evidence in Ludolf's *Historia Aethiopica* that its great author was well aware that Lives of the professional Ascetics and Saints and Martyrs existed in Ethiopia (see Bk. III, chap. IV, No. 46), but no Codex of the MAṢḤAFA SĔNKĔSÂR seems to have been known to him. The List of the Sacred Festivals of the Ethiopian Church which he printed in his *Commentarius* (pp. 389 f.) might well have been compiled from a manuscript of this work, but as a matter of fact it was derived from a manuscript which contained a collection of the Salamât, *i.e.* "Salutations," *i.e.* the rhymed verses which were added to the Ethiopic translation of the Old Jacobite Synaxarium by John of Bûrles. The great Codices of the MAṢḤAFA SĔNKĔSÂR in London, Oxford and Paris shew that Ludolf's List is incomplete and inexact in many places, and Zotenberg's view[1] that it was compiled from a copy of the **ውዳሴ፡ሰማያውያን፡ወምድራውያን፡** *i.e.* "The [Book of] Praise of the Heavenly and the Earthly Beings," is undoubtedly correct.

In his *Travels to discover the Source of the Nile* (2nd ed., Edinburgh, 1805, vol. II, p. 416) Bruce gives a list of the books which were in use among the Abyssinians in his day, and of the manuscripts which he bought or had copied and brought to England. Among these was the "Synaxar" or the *Flos Sanctorum* "in which," he says, "the miracles and lives, or lies, of their saints are recorded at large, in four monstrous volumes in folio, stuffed full of fables of the most incredible kind. They have a saint that wrestled with the devil, in shape of a serpent nine miles long, threw him from a mountain and killed him. Another saint, that converted the devil, who turned monk, and lived in great holiness for forty years after his conversion, doing penance for having tempted our Saviour upon the mountain: what became of him after they do not say. Again, another saint, that never ate nor drank, from his mother's womb, went to Jerusalem, and said mass every day at the holy sepulchre and came home

[1] So also Dillmann's: "Sancti autem, qui ita commemorantur, cum illis, qui in J. Ludolfi Fastis recensentur, nequaquam congruunt. Ludolfus enim Fastos suos e salutationibus rhythmicis, ad singularum dierum Sanctos dictis, compilavit." (*Catalogus Codd.* MSS. *Bibl. Bodl.* p. 37.)

at night in the form of a stork. The last I shall mention was a saint, who, being very sick, and his stomach in disorder, took a longing for partridges. He called upon a brace of them to come to him, and immediately two roasted partridges came flying, and rested upon his plate to be devoured. These stories are circumstantially told, and vouched by unexceptionable people, and were a grievous stumbling block to the Jesuits, who could not pretend their own miracles were better established, or more worthy of belief." Bruce had some slight acquaintance with the Ethiopic language, but a perusal of the translation given in the following pages will convince the reader that Bruce either did not understand the texts he was trying to read or that his interpreter translated them wrongly for him. Be this as it may, Bruce must be forgiven his splenetic utterances in respect of Ethiopian miracles, because he brought to England and gave to the Bodleian Library one of the finest Codices of the MAṢḤAFA SĔNKĔSÂR now known, and thereby provided scholars with the material for discovering what the work really contained.

The first European scholar to describe the contents of any part of the MAṢḤAFA SĔNKĔSÂR was Dillmann, who, in his *Catalogus Codd.* MSS. *Orientalium qui in Museo Britannico asservantur* (pp. 45–6), gave a general account of the sections of the work dealing with the lives of the saints who are commemorated during the first six months of the Abyssinian year (Maskaram to Yakâtît) as found in Add. 16218. This manuscript was acquired either by the Rev. C. W. Isenberg or the Rev. J. L. Krapf, and was presented to the British Museum by the British and Foreign Bible Society. Dillmann printed the text of the title and colophon in full, but was uncertain about the date to be assigned to it; the general arrangement of the texts and the character of the writing justify us in thinking that it was written early in the second half of the seventeenth century.

In 1848 the Oxford Press published Dillmann's *Catalogus Codd.* MSS. *Bibliothecae Bodleianae*, and in this work the author gave a full and detailed account of the contents of the four large folio volumes of the MAṢḤAFA SĔNKĔSÂR which Bruce

gave to the Bodleian Library (Nos. xxii–xxv, pp. 37–68). The MS. was written presumably for Tawalda Madkhan ተወልደ፡ መድኅን፡, and the scribe's name was Batra Mîkâ'êl በትረ፡ ሚካኤል፡ Though the writing is in places somewhat careless (Dillmann says minus accurate exaratus) I think the MS. was written in the reign of Îyâsû I (1682–1706) and not in that of Îyâsû II (1730–55). The palaeographic evidence suggests the seventeenth rather than the eighteenth century for the period of its production.

In 1868 Dillmann provided scholars with the means for judging the nature and character of the contents of the MAṢḤAFA SĔNKĔSÂR by publishing extracts from it in his valuable *Chrestomathia Aethiopica*, pp. 16–39. Section 2 of this work contained the lives of Melchisedek, Mark the Evangelist, Dionysius, Patriarch of Alexandria, Macarius, Abbâ Salâmâ, Yârêd, the musician, and Takla Hâymânôt, edited from manuscripts at Tübingen and Oxford. The texts of the lives of Abbâ Salâmâ and Takla Hâymânôt he collated with the versions of them which G. Sapeto had published in his *Viaggio e Missione Cattolica fra i Mensa i Bogos e gli Habab*, Rome 1857.

Early in the year 1895 the late Marquess of Bute, for whom I was copying and translating *Three Encomiums on St Michael the Archangel* in Coptic, and the *Gadla Ḥawâryât*, or *Contendings of the Apostles*, suggested that I should include in the series of Oriental Texts which he hoped to publish an edition of the MAṢḤAFA SĔNKĔSÂR, with an English translation. He was a profound student of the Literature of Oriental Christianity, and spent a great deal of time with me in the British Museum, where I translated for him many passages from Coptic and Ethiopic MSS. After carefully considering the matter Lord Bute came to the conclusion that he would like to begin his series of Oriental texts with the MAṢḤAFA SĔNKĔSÂR, and I therefore began to copy the Ethiopic text from the manuscripts in the British Museum, Oriental 660 and 661, which were written in the middle of the seventeenth century. I had copied more than half of the first volume (Orient. 660) when in the summer of 1897 the Congress of Orientalists took place in Paris. At one of the meetings M. L'Abbé (now Mgr) Graffin

brought forward a plan for the publication of the MAṢḤAFA SĔNKĔSÂR, and it was resolved that Conti Rossini, Perruchon, René Basset and Guidi should each undertake to edit and translate one quarter of the work. Now the MAṢḤAFA SĔNKĔSÂR is a very voluminous work. The two volumes of the Codex which I was copying contain about 334 large folio leaves, and as there are three columns of text, with an average of 40 lines to the column on each page, the columns are 2004 in number and the lines 80,160.[1] It was impossible to say when I could hope, single-handed, to complete such a task, for I had only my own private time to devote to it. I therefore ceased the copying and translation of the MAṢḤAFA SĔNKĔSÂR, but did not abandon the idea of publishing an English translation of the work at some future time.

In due course the Abbé Graffin began to publish the MAṢḤAFA SĔNKĔSÂR in his *Patrologia Orientalis*. The first part to appear was the section for the month of Sanê, which was edited and translated by Guidi, with the assistance of L. Desnoyers (Tome I, Fasc. 5). The second part contains the section for the month of Ḥamlê, edited and translated by Guidi (Tome VII, Fasc. 3). The third part contains the sections for the months of Naḥassê and Pâguĕmên, the text edited by Guidi with a translation by S. Grébaut (Tome IX, Fasc. 4). The fourth part contains the sections for the months of Tâkhshâsh, Ṭĕr and Yakâtît, edited and translated by S. Grébaut (Tome XV, Fasc. 5, 1927). The earlier fasciculi are undated. Thus at the time of writing (Nov. 1927) nearly one half of the MAṢḤAFA SĔNKĔSÂR remains to be published in the Abbé Graffin's edition. This edition, which it is to be hoped will be completed at no distant date, will always have a special value, because it it based upon the oldest known Codex of the MAṢḤAFA SĔNKĔSÂR, viz. that which was formerly in the possession of d'Abbadie, and is now in the Bibliothèque Nationale. Further, the text has been edited and translated by competent scholars, and as regards excellence of typography and paper leaves nothing to be desired.

[1] The translation printed in the following pages contains over half a million words.

SALUTATIONS TO THE SAINTS AND MARTYRS COMMEMORATED DURING THE MONTH OF SANÊ (JUNE 5–JULY 4)

I. SANÊ

1. Salutation to LAWENTYÔS who endured tortures in his soul
Until his body was consumed, and until his skin was rent.
After DIOCLETIAN the king was removed from the earth,
They consecrated his church on this day
And transported his bones—pearls of price!—therein.

2. Salutation to JOSEPH who was called the similitude
Of the chief of the army of God.
All my bones sing to this wise man, the bearer of a gem,
The storehouse of his riches, saying
"O MARY, he is thyself."

3. Salutation to 'ASNÊT, whose splendour is like the sun,
And like the flower of the red rose, which cometh forth from its leaves.
The bees who feed her ascend on the wings of the wind,
And those who wish to inflict a wound in her
Fall down upon the ground, and perish straightway.

4. Salutation to ḲAZMÂ and to his associates
Who sprang from the town of ṬÂHÂ;
Salutation to BÎFÂMÔN who fought much.
May they cleanse the untilled field of my heart so that
It may never bloom with tares and sharp thorns.

II. SANÊ

5. I cry Salutation to the appearance of
The body of JOHN the Baptist and the body of ELISHA unseparated.
TÊWÔFLÔS (THEOPHILUS) seeing
That they were able to deliver the heathen woman from the pangs of giving birth,
[Knowing] their miraculous power, offered to them prayer and entreaty.

III. SANÊ

6. Salutation to MÂRTÂ (MARTHA), sweet of memory and fame,
Who girded on sackcloth rejecting apparel of gold.
When the doorkeeper rebuked her [saying], "Thou canst not come into the sanctuary without purity,"
He became the cause of her
Conquest of the evil thought.

IV. SANÊ

7. Salutation to SANÛSÎ whose knees and hands were cut
And the soles of whose feet were hollowed out like a tree trunk.
Salutation to MARY, the lover of the pilgrim,
Who was tortured with him, and made to suffer with him before the throne [of the governor],
And with the sorcerer also who believed in the Son.

8. Salutation to JOHN, the boast of ḤARKĚLÎ and the districts round,
Healer of the sick with his bones.
And Salutation to those who were with him, who fought before him,
And Salutation to those who were after him, whose blood was shed,
The brother of his mother, BÎFÂMÔN was his name.

9. Salutation to 'AḲRÔNYÔS and to DÎMÛNÂSYÂ, his sister,
To 'AMÔNÎ, and MÎNÂS, martyrs of God.
When the king cast the four of them into the pit of fire,
There came to deliver them from heaven [he who was] the salvation of the Three [Children],
The Angel of joy, GABRIEL, whose journeying is swift.

10. Unto thee, 'AMÔNYÔS, I offer Salutation,
And also to SÔFYÂ (SOPHIA), who shared [thy] pain.
For the sake of JESUS CHRIST, by His perfect will
May it be to you to rear me, an orphan,
Thou thyself being father and she the mother.

V. SANÊ

11. Salutation to JACOB (JAMES) who appeared in the East,
Being in innocence the servant of God.
Inasmuch as he had prophesied against the Arian Emperor
Who had fled to the country from before his enemies,
He and his soldiers with him were consumed in the fire.

12. Salutation to ABBÂ 'ĚBSÔY, whose country was BÔḤA.
Those who extracted with a knife the muscles of his hands and his feet
When they continued their attack upon him
Submerged one half of his body in the sea
And tied the other half to a pillar, so that it might not descend [into the water].

13. Salutation unto thee, MACARIUS, chosen one,
Who for the sake of Christ died by drowning.
Before I myself descend into the valley of tears,
Come, come, Keeper of all magic (or, sorcery),
For I, the sick man, desire health from thee.

VI. Sanê

14. Salutation to thee, THEODORE, the monk,
Who wast tied by the hands and feet to the foot of a horse.
The head, which, having been cut off from thy trunk, sprang
Up into the air through the violence of the galloping [of the horse]
And flew along like the wind, God shall crown with three crowns.

15. Salutation I say to the four governors
Who satisfied the hungry with food, and gave drink to the thirsty.
When ARIANUS came and laid waste the town of 'ĔSNÂ
They were, for CHRIST'S sake, the first to go out from among
Their people that they might become martyrs.

VII. Sanê

16. Salutation to 'ABASKÎRÔN who endured his trial
Up to the point that his members and his head were cut off with a knife.
To the five soldiers [slain] by the hand of 'ARMÂNYÔS, the dead man,
(For he was a stranger to the life of CHRIST), who were crowned with him,
And on whom diadems (literally helmets) were laid, I say Salutation.

17. Salutation I say [unto thee, MARY]. Thy house was opened this day.
As ELIJAH opened the gates of the rain
[After] six months and three years,
MARY be thou pleased to open my mind which is sealed,
So that upon me may be poured out righteousness and peace.

VIII. Sanê

18. Salutation I say to the consecration of thy house, built
Where thy Son poured out the blessed water.
MARY, on him who prays in thy name, a name of benefit,
May there be given at all times
A beautiful gift and a perfect present.

19. Salutation, Salutation to TĔMÂDÂ and her children,
To 'ARMÂNÔS and his mother who shared honour,
Thy image and martyrdom are written in Jerusalem and round about it.
By the blood of their martyrdom may they bear for me the obligation of my debt,
When reward cometh for sin and righteousness.

IX. SANÊ

20. Salutation to SAMUEL who from his childhood grew up
In the sanctuary of God.
As when of old SAUL held him with his hand so that he might not flee,
[And] he rent his apparel,
So also did God rend his [SAUL'S] reign.

21. Salutation to LÛKYÂNÔS who acquired praise
When he endured the cruel torments of martyrdom with four [other] men,
When he would not offer sacrifice to the gods, preferring to sacrifice to the Most High.
After they smashed his jaw with stones
And the moment when they nailed him [to the cross] he delivered up his soul.

X. SANÊ

22. Salutation to SÔFYÂ and her daughters DABÂMÔN and BASṬÂMÔN who had made a pact together
To share martyrdom with WARESNÔFÂ,
YÔNÂ and his mother in the city of DENFÂ.
When I am about to fall may they encircle me [with their hands]
As the hen covereth over her young with her wings.

XI. SANÊ

23. Salutation to GALÂWDÊWÔS, who arrayed in the faith of CHRIST
Had no liking for royal apparel.
He chose to be thrust through whilst reproving the wicked governor,
Who [held] the sharp spear in his hand,
Rather than to hearken to his command and obey it.

24. Salutation to the dedication of Thy Church, JESUS our Redeemer,
Which was at Alexandria.
I lift up mine eyes unto Thee, O Lord,
That Thou mayest give me freedom from the bondage of sin,
Which I await for from time to time (*i.e.* always).

XII. SANÊ

25. Salutation to 'AFÔMYÂ (EUPHEMIA), who vanquished MASṬÊMÂ (the Devil)
When he opposed her with lying words,
On this day, even as she wished,

Whilst laying the picture of MICHAEL on her forehead
She departed from suffering into eternal rest.

26. Salutation to MICHAEL, the merciful one,
Who ordereth the affairs of man for his good.
At the sound of the blast of the trumpet of this angel,
Even as was His ascent into heaven in olden time
So shall take place the second coming of God.

27. Salutation I say to ḲÊRLÔS (CYRIL), whose
Patriarchate came by the prophecy of a righteous man.
Through the flow of the words of this teacher
Who was empty of the praise of this world, branches budded,
[And] his children dwelt in his teaching.

28. Salutation to LÂLÎBALÂ, the wise builder of sanctuaries
In dry stone without wet mortar
So that it might be known that to him would be judgeship and administration, [and that he would be]
Like honey, and the joy of kings and peoples,
On the day of his birth he was surrounded with bees.

XIII. SANÊ

29. Salutation I say to JOHN, the perfect one,
Bishop in Jerusalem.
Having rejected the greatness and honour of this world,
And having given alms to the poor, without measure and without stint,
At his death not a single *dirham* was found [in his house].

30. Salutation to GABRIEL by whose hands were fettered
Both the angels of God and the daughters of men who had committed error together.
Because of the majesty and honour of this angel
In the country of Egypt, the doctors of the law have laid it down
That his commemoration shall be celebrated on this day.

XIV. SANÊ

31. Salutation to 'ABṬELMÂ and PÎLPÔS, the friends,
[And] YÔḤANNES and 'AKRÂ from the north of Egypt.
When they stood up for martyrdom before the savage governor,
God saved them when the arrow flew
And delivered them from the fire that was waiting for them.

XV. SANÊ

32. Salutation to the consecration of thy house which was built in MARYÛṬ (MAREOTIS)
By the order of the mighty king.
[O] MÎNÂS, thou hast woken up from inertness the body of the pig[1]
Which the men, each contributing two *ḳîrât*, brought
As an offering to thee, having purchased it by payment.

XVI. SANÊ

33. Salutation to 'ABÛNÂFER, at the time when death came to him,
His face being changed into a likeness of fire.
After BABNÛDÂ had buried him inside the cave,
No other folk were to inherit the food which had been given to him,
For the spring of water dried up, and the palm tree fell down.

34. Salutation to you, ye many excellent ones [more in number] than the sand,
A company of sainted brethren who dwelt in the land of FÊṢA.
When your righteous habits stabbed his heart acutely
'ABÛNÂFER removed himself from the face of the world
So that his soul might become a companion of the soul[s] of the humble.

35. Salutation to thee, blessed ZA-ÎYÂSÛS, a partner in the Faith with YEKÛNÔ-'AMLÂK.
When thou didst drive away anxious care from the minds of the brethren
Thou didst throw away the wax candle,
At the same time performing the service,
And the cup of beer remained standing in the midst[1].

XVII. SANÊ

36. Salutation to Abbâ LATṢÛN who, through his long drawn out suffering, was able
To bring out from punishment a man who was doomed.
Eating herbs only every third day,
Through his stern abstinence, and through the multitude of spiritual fights which he fought,
His body became as light (or, tenuous) as the air.

[1] Details of this incident are wanting.

37. Salutation to Abbâ PALÂMÔN. Having been led astray by [Satan], the lover of iniquity,
Who produced from the infernal regions phantoms of divers shapes and forms,
God, the Merciful and Compassionate,
Pardoned him his sin. A voice was sent
Which said, "I have set this (*i.e.* the sin) upon the head of Satan."

38. Salutation to Abbâ GARÎMÂ, who making manifest his power,
And who when fashioning seed corn provided it with ears full of grain.
From the place where this righteous man was
Through the majesty of his face and the terrifying sound of his voice,
Stones removed themselves and trees departed in flight.

XVIII. SANÊ

39. Salutation to the Patriarch DEMYÂNÔS, our father,
Who was zealous and careful for the ministration of the Sacrifice.
Those men who pretended that what had taken place on the Friday of the [Jewish] passover [had taken place on Good Friday],
He repelled and excommunicated so that they might not receive the Offering (*Ḳuerbân*)
Having drunk wine the whole night before.

XIX. SANÊ

40. Salutation to GEORGE, who had borne all testings.
Whilst they were opening his reins and excoriating his brain,
Straightway MARY, the dove of Galilee, appeared to him.
Salutation to his wife and friend BASYULÂ,
Whose striving mingled with the sweet perfume of his strife.

41. Salutation to Abbâ NÔB BESÔY,
Which being interpreted is "refined gold."
Where he finished his martyrdom at 'ÂYNA ṢAḤAY
That he might mount upon him as on a fine horse there came to him
A lion fettered which had escaped from his keeper.

42. Salutation to 'ARSANÔFÎS, and PETER, his counterpart,
And to 'ASKÊRÊWÔN, and to 'ARGÊNES, and to BÊLFEYÔS, all his friends.
When fighting for Jesus Christ,
Being hungry and thirsty they were slain,
Without eating food or supporting themselves with water.

XX. SANÊ

43. Salutation to ELISHA who asked ELIJAH
For a double portion of the holy spirit when he ascended into heaven.
Having thus obtained power which was great
He was able to raise the dead twice,
And twice he divided the river.

XXI. SANÊ

44. Salutation to thy house which God, thy Son,
The marvellous One, hath consecrated by His Blood.
Do thou, His mother who dost supplicate for mercy, say on my behalf,
"Destroy not the work of Thy hand, which Thou didst fashion of old,
Shall the workmen have laboured in vain?"

45. Salutation to MARY. When the love for man forced her
This day whereon she made supplication for LÎTÔSTERÂ,
God, her Firstborn, swore to her
That He would deliver for ever from every trial
Those who called upon her name and celebrated her commemoration.

46. Salutation to TIMOTHY in the midst of the crowds, who declared
That save Jesus Christ there was no other god.
When he paid no heed to the command of the wicked Emperor,
Having lighted a fire they boiled him in a vessel
Until his flesh melted [and became] like water.

47. Salutation to THOMAS. When after he had made to live
A woman whom they had murdered in a tavern,
He asked her to tell him whither she was going on her journey,
She said, "Since thou wast with me, behold
Why dost thou question me, thy slave?"

48. Salutation to thee, KERDYÂNÔS, who art inscribed
As the fourth in the number of the Fathers.
By reason of thy excellence, which was greater than that of any [other] man,
And baptism, and rank of the priests, rightly
Hast thou graced the blessed MARK, the stem of the Patriarchs.

XXII. SANÊ

49. Salutation I say to their holy house
Which was built for them after the trouble was overpassed.
The good sons of TÊWÔDÂDÂ, and the company of ḲÔZMÔS, the martyr.

In the place of torture beatings could not kill them,
Neither was the fire able to consume them.

50. Salutation I say to PAUL, who was separated
From his harlot-wife, whose form was beautiful.
He stood upright, with none to comfort him,
Upon a stone which was made burning hot by the sun,
Until the sick man was set free from the evil spirit.

XXIII. SANÊ

51. Salutation to SOLOMON. The food of knowledge was his sustenance
And the possession of wisdom his possession.
As this king saith in his Song,
"In the month of Christ get ye out and see
How the vines flourish and the pomegranate trees blossom."

52. Salutation to NÔB, who is called the "Confessor,"
The follower of the ten thousand martyrs whom DIOCLETIAN slew.
His companions who were round about him proclaimed him blessed
When they wished to wash his wounds
According to the decree made by CONSTANTINE, the righteous man.

XXIV. SANÊ

53. Salutation I say to the seven brethren
Who, together with MOSES the Black, died by the sword of the Barbarians.
One of them, through his fear, hid himself,
But when the angel who was carrying their crowns appeared to him,
His fear was turned into courage.

54. Salutation I say to MOSES the Black,
Who dwelt withdrawn into the recesses of the desert.
When calling to mind his own former evil deeds
On that very day he was slain by the sword of the Barbarians,
Saying, "Without blood blood cannot be purified."

XXV. SANÊ

55. Salutation to JUDE, the servant of God,
Whose feet were pierced with a red hot spear.
Since, teaching the perfect Faith of the Gospel,
The Apostles included his Epistle with their Epistles,
His memorial is written side by side with the [memorials of the] Apostles.

56. Salutation to PETER whose Ordinances and Law were good,
Who was named governor of DABRA ZEGÂG.
Of the clear and unpolluted water of his teaching,
Which flowed over him like a river,
The young drank and the old refreshed themselves.

57. Salutation to you, PETER and PAUL, each in his turn,
Shining jewels in the foundations of the Church,
Who though being two teach one Ordinance only.
Bless ye the entrance of this winter,
And grant that the fields of this country which have been sown may be fertile.

58. Salutation to PILATE, who washed his hands
To shew that he himself was innocent of the blood of Jesus Christ.
And Salutation to 'ABRÔḲLÂ (PROCLA) his wife
Who sent him a message, saying, "Do thou no harm to Him,
For this man is good and righteous."

XXVI. SANÊ

59. Salutation to the consecration of thy house, O GABRIEL, equal of the Cherubim,
That house which was builded with wisdom in DABRA NAḲLÔN.
At each consecration it made [water] to flow from the wood of the roof.
By an abundant flow abundance was proclaimed,
And by a slight moisture only [the coming of] scarcity was made known.

60. Salutation to JOSHUA, who served MOSES so well
That he received even a double portion of his majestic spirit.
When God wished to deliver His people by his hand,
He defeated the soldiers of the king at GABÂ'ÔN sorely,
And upon those who fled He rained hail.

XXVII. SANÊ

61. Salutation to ḤANÂNYÂ on whom came, for righteousness' sake,
Stoning with stones and slitting of the sides with the edge of the sword.
According as the voice of God had spoken to him from heaven,
He gave baptism to the Apostle PAUL
When the cord of mercy had drawn him from Judaism.

62. Salutation to Thy grave, which JOSEPH the councillor
Dug deep, the mystery of the Faith having penetrated into him.

O Jesus Christ, wash me and baptize me with the Blood of Thy piercing,
The Blood of justification, even as ḤANÂNYÂ baptized
Paul the Jew [removing] all doubt.

63. Salutation to thee, THOMAS, who wast tortured
With mighty blows of the club sheathed with iron.
In the place wherein I am, coming without the hand [of man]
May the stone which was fastened to thy neck
Break the head of Satan my enemy like a potter's vessel.

64. Salutation to you, O ye companions of THOMAS,
Seven hundred men and nine women,
Who on the day of his suffering and martyrdom
Eagerly desired to receive with him crowns of life.
Come ye, and pay me a visit from heaven.

65. Salutation I say to the glorious consecration of thy church,
Which was builded for thee at the end of the time of persecution and suffering,
O Abbâ THOMAS, by the men of BANHÛR.
Teach me the law of humility, O thou who didst raise up the poor on earth;
For where there is pride, there also is disgrace.

XXVIII. SANÊ

66. Salutation to THEODOSIUS, who had to bear the weight
Of suffering and exile,
Whilst teaching his children the words of the Orthodox Faith
Because he did the will of Christ.
The reward of the Apostles shall be his without any diminution whatsoever.

67. Salutation to ABRAHAM, and to ISAAC his son,
And to ISRAEL JACOB, one of them.
In accordance with what God promised them when He made a covenant with them,
Behold, the number of their seed is far greater than the number of the stars,
And greater than the [number of] the sands of the sea, which is very great.

XXIX. SANÊ

68. Salutation to Thy Nativity, O God Most High,
Which [took place] through the only Virgin without coition and seed.
A symbol of Thy Nativity was made known in olden time

When the earth put forth green things, inasmuch as Thou hadst commanded it to produce verdure,
Without the fall of rain, and without the outpouring of the dew.

69. Salutation to you, O ye 140 saints,
Associates of Seven martyrs, ye interdicted ones.
The sharp sword and the boiling cauldron
Which they had made ready for you before the governor,
Did not make you to be afraid, though ye saw them with your eyes.

70. Salutation to BÂSADÎ, and KÔSLÂS, and 'ARDÂMÂ—three.
MOSES, and 'ĔSHÊ and BÎLÂKÂNÔS, their brethren,
And the other KÔTLÂS, who is to be added to them.
These seven interdicted ones were tortured
And died, for the sake of Christ, by the hands of drunkards.

71. Salutation to thee, O soldier BESÔY,
Whom they tied with a rope and dragged about by an ox.
I offer unto thee a sacrifice of praise, as an offering,
And to thy brother ḤÔR, and to thy mother YEDRÂ,
Who for Christ's sake suffered many tribulations.

72. Salutation to thee, O king of the country of Ethiopia, THEODORE, son of the Lion [of Judah].
Not only thy mother, ṢEYÔN MOGARÂ, celebrateth this day thy festival
With the slaughtering of sheep and oxen,
But the clouds of heaven have rained down fish.

73. Salutation to MARK. When his time had come to an end,
SARÂPYÔN being then in his place DABRA TÔRMÂḴ and
Reading the Holy Gospel of MATTHEW,
When the tongue of the angel of heaven said, "Stand still and listen,"
His body was lifted up in the air a height of twenty cubits.

XXX. SANÊ

74. Salutation to Thy Nativity, even as GABRIEL ordered it,
Who had declared the Nativity of Christ six months earlier.
O JOHN, each time I read eagerly the salutation of thine effigy,
Which is sweeter than incense and cinnamon.
Place it like a sheaf in thy bosom.

75. Salutation I say unto thee, O Abbâ GĔRÂN,
Who in an island did mighty deeds [of asceticism].
When Satan deceived him under the guise of a beautiful woman,
He beat in and broke his breast bones with a stone
Until he attained the share of all mortal beings.

THE PATRIARCHS OF ALEXANDRIA

[See Gutschmid, *Verzeichniss der Patriarchen von Alexandrien*, edited by Rühl, Bd. II, Leipzig, 1899, pp. 395–525; and Chaine, *La Chronologie des temps Chrétiens de l'Égypte et de l'Éthiopie*, Paris, 1925, p. 250.]

The Jacobite Patriarchs of Alexandria

1	St Mark	died 63[1] (or 75)
2	Anianus	82 (or 83, or 94)
3	Abilius	died 95 (or 96, or 100)
4	Cerdon	„ 106 (or 118)
5	Primus	„ 118 (or 133)
6	Justus	„ 129 (or 144)
7	Eumenius	„ 141 (or 142, or 154)
8	Mark	„ 152 (or 153, or 164)
9	Celadion	„ 166 (or 178)
10	Agrippinus	„ 178 (or 190)
11	Julian	„ 188 (or 187, or 200)
12	Demetrius I	„ 230 (or 232)
13	Heraclas	„ 246 (or 243, or 248)
14	Denis	„ 264 (or 256, or 270)
15	Maximus	„ 282 (or 273)
16	Theonas	„ 300 (or 292, or 293)
17	Peter I the martyr	„ 310 (or 302, or 303)
18	Achillas	„ 311 (or 303, or 304)
19	Alexander I	„ 326 (or 328, or 344, or 327)
20	Athanasius I	„ 373
21	Peter II	„ 380 (or 396)
22	Timothy I	„ 384 (or 402, or 385)
23	Theophilus	„ 412 (or 430)
24	Cyril I	412–444 (or 463)
25	Dioscurus	451–454 (or 479, or 458)
26	Timothy II	457–477 (or 502, or 481)
27	Peter III Mongus	477–489 (or 508)
28	Athanasius II	died 496 (or 512)
29	John I	496–505 (or 518)
30	John II	505–516 (or 525, or 517)
31	Dioscurus II	516–518 (or 517, or 519, or 527)
32	Timothy III	518–536 (or 535, or 537, or 544)
33	Theodosius I	536–?
34	Peter IV	576–578 (or 569, or 570)
35	Damianus	578–603 (or 593, or 607)
36	Anastasius	604–616 (or 603, or 619)
37	Andronicus	616–623 (or 609, or 622, or 626)

[1] In this and the following lists the dates are A.D.

38	Benjamin I	623–662 (or 648, or 665)
39	Agathon	died 680 (or 666, or 681)
40	John III	died 689 (or 675)
41	Isaac	690–692 (or 678)
42	Simon I	693–700 (or 686)
43	Alexander II	704–729
44	Cosmas I	729–730 (or 716)
45	Theodore	730–742 (or 728)
46	Michael I	743–767 (or 752, or 765)
47	Mînas I	died 775 (or 762, or 776)
48	John IV	776–799 (or 786)
49	Mark II	died 819 (or 809)
50	Jacob	819–830 (or 828)
51	Simon II	830 (he sat 5½ months) (or 831)
52	Joseph	831–849 (or 850)
53	Michael II	.....
54	Cosmas II	851–858 (or 859)
55	Shenuti I	859–880 (or 870, or 881)
56	Michael III	died 907 (or 895, or 909)
57	Gabriel I	910–921 (or 920, or 930)
58	Cosmas III	died 933 (or 912)
59	Macarius I	933–953 (or 952)
60	Theophanes	953–956 (or 958)
61	Mînas II	956–974 (or 970)
62	Ephrem	975–978 (or 974, or 979)
63	Philotheus	979–1003 (or 999, or 1003)
64	Zachariah	1004–1032 (or 1027)
65	Shenuti II	1032–1046 (or 1044)
66	Christodulus	1047–1077 (or 1075)
67	Cyril II	1078–1092 (or 1090)
68	Michael IV	1092–1102 (or 1100)
69	Macarius II	1102–1128 (or 1127)
70	Gabriel II	1131–1145 (or 1133)
71	Michael V	1145–1146
72	John V	1146–1166 (or 1167)
73	Mark III	1166–1189
74	John VI	1189–1216
75	Cyril III	1235–1243
76	Athanasius III	1250–1261
77	John VII	1262–1268, and 1271–1293
78	Gabriel III	1268–1271
79	Theodosius II	1294–1300
80	John VIII	1300–1320
81	John IX	1320–1327
82	Benjamin II	1327–1339
83	Peter V	1340–1348
84	Mark IV	1348–1363

85	John X	1363–1369
86	Gabriel IV	1370–1378
87	Matthew I	1378–1408
88	Gabriel V	1409–1428
89	John XI	1428–1453
90	Matthew II	1453–1465
91	Gabriel VI	1466–1474
92	Michael VI	1477–1478
93	John XII	1480–1483
94	John XIII	1484–1524
95	Gabriel VII	1526–1569
96	John XIV	1574–1589
97	Gabriel VIII	1590–1610
98	Mark V	1602–1617
99	John XV	.....
100	Matthew III John	.....
101	Mark VI	1646–1657
102	Matthew IV	1660–1675
103	John XVI	1676–1718
104	Peter VI	1718–1726
105	John XVII	1727–1745
106	Mark VII	1745–1769
107	John XVIII	1769–1796
108	Mark VIII	1796–1809
109	Peter VII	1809–1852
110	Cyril V	1854–1861
111	Demetrius II	1862–1870

The Melchite Patriarchs of Alexandria

1	Proterius	451–457
2	Timothy II	460–475 (1st session) 477–482 (2nd session)
3	John I	482 (he sat 6 months)
4	Paul of Tabenu	537–539
5	Zoilus	539–551
6	Apollinarius	551–570
7	John II	570–581
8	Eulogius I	581–607
9	Theodore	607–609
10	John III	609–617 (or 612–617)
11	George	621–631 (or 617–625)
12	Cyrus	631–641
13	Peter II	641–651
14	Theodore	about 655
15	Peter	„ 680
16	Theophylact	„ 695

17	Onoprosopos	about 711
18	Eusebius	.....
19	Cosmas I	742–768
20	Politian	768–813
21	Eustathius	813–817
22	Christophorus	817–848
23	Sophronius I	848–860
24	Michael I	860–870
25	Michael II	870–903
26	Christodulus	907–932
27	Eutychius	933–940
28	Sophronius II	.....
29	Isaac	.....
30	Job	.....
31	Elias I	968 (?)
32	Arsenius	985 (?)
33	George (or Theophilus)	1003 (?)
34	Alexander II	1059 (?)
35	John IV	1084 (?)
36	Eulogius II	1118 (?)
37	Cyril II (?)	. ....
38	Sabas	.....
39	Theodosius	.....
40	Sophronius III	1166 (?)
41	Elias II (or Eleutherus)	1186 (?)
42	Mark II	1195 (?)
43	Nicolas I	1210–1243 (?)
44	Gregory I	1243–1263 (?)
45	Nicolas II	1263 (?)
46	Athanasius III	1276–1308 (?)
47	Gregory II	.....
48	Gregory III	1354 (?)
49	Niphon	1367 (?)
50	Mark III	.....
51	Nicolas III	.....
52	Gregory IV	.....
53	Philotheus I	1439–1450
54	Athanasius IV	.....
55	Mark IV	.....
56	Philotheus II	1523 (?)
57	Gregory V	.....
58	Joachim I	1561–1564 (?)
59	Sylvester	1574–1584 (?)
60	Meletius Pigas	1593–1602 (?)
61	Cyril Lucar	1602–1621
62	Gerasimus I	1621–1636
63	Metrophanes	1636–1639

64	Nicephorus	1639–1643
65	Joannicus	1643–1665
66	Joachim II	1665–1670
67	Paesius	1675–1685
68	Parthenius I	1685–1689
69	Gerasimus II	1689–1710
70	Samuel	1710–1724
71	Cosmas II	1724–1737
72	Matthew	1746–1766
73	Cyprian	1766–1782
74	Gerasimus III	1783–1788
75	Parthenius II	1788–1805
76	Theophilus I	1805–1825
77	Hierotheus I	1825–1845
78	Artemius	1845–1847
79	Hierotheus II	1847–1858
80	Callinicus	1858–1861
81	James	1861–1866
82	Nicanor	1866–1870
83	Sophronius IV	1870–1880

THE PATRIARCHS OF CONSTANTINOPLE

[See Krumbacher, *Geschichte der Byzantinischen Litteratur*, Munich, 1897, pp. 1148 ff.; and Chaine, *La Chronologie*, Paris, 1925, pp. 257 ff.]

1	St Andrew	34–36
2	Stachys	38–54
3	Onesimus	54–68
4	Polycarp I	71–89
5	Plutarch	89–105
6	Sedekion	105–114
7	Diogenes	114–129
8	Eleutherius	129–136
9	Felix	136–141
10	Polycarp II	141–144
11	Athenodorus	144–148
12	Euzoïos	148–154
13	Laurentius	154–166
14	Alypius	166–169
15	Pertinax	169–187
16	Olympianus	187–198
17	Mark I	198–211
18	Philadelphus	211–214
19	Cyriacus I Cyrillianus	214–230
20	Castinus	230–237
21	Eugenius I	237–242
22	Titus	242–252
23	Dometius	272 (?)–303
24	Ruphinus	
25	Probus	303–315
26	Metrophanes (I)	315–325
27	Alexander	328–340
28	Paul I (first period)	340–341
29	Eusebius	341–342
—	Paul I (second period)	342–344
30	Macedonius I (first period)	344–348
—	Paul I (third period)	348–350
—	Macedonius I (second period)	350–360
31	Eudoxius	360–369
32	Demophilus	369–370
33	Evagrius	370–379
34	Gregory I	379–380
35	Maximus I	381
36	Nectarius	381–397
37	John I Chrysostom	26 Feb 398–20 June 404 He died in 407

38	Arsaces	26 June 404–11 Nov. 405
39	Atticus	Mar. 405–10 Oct. 425
40	Sisinnius I	27 Feb. 426–Jan. 427
41	Nestorius	10 Apr. 428–22 June 431 He died in 440
42	Maximianus	25 Oct. 431–12 Apr. 434
43	Proclus	12 Apr. 434–14 July 447
44	Flavianus	July 447–11 Aug. 449
45	Anatolius	Sept. 449–3 July 458
46	Gennadius I	...458–Sept. 471
47	Acacius	471–489
48	Phrasitas	Sept. 489–Jan. 490
49	Euphemius	490–496
50	Macedonius II	496–511
51	Timothy I	511–Apr. 518
52	John II	Apr. 518–Feb. 520
53	Epiphanius	25 Feb. 520–5 June 535
54	Anthimus I	July 535–Mar. 536
55	Menas	13 Mar. 536–Aug. 552
56	Eutychius (first period)	Aug. 552–12 Apr. 565
57	John III	15 Apr. 565–31 Aug. 577
—	Eutychius (second period)	3 Oct. 577–6 Apr. 582
58	John IV	12 Apr. 582–2 Sept. 595
59	Cyriacus II	595–20 Oct. 606
60	Thomas I	23 Jan. 607–20 Mar. 610
61	Sergius I	18 Apr. 610–8 Dec. 638
62	Pyrrhus I (first period)	20 Dec. 638–29 Sept. 641
63	Paul II	1 Oct. 641–27 Dec. 654
—	Pyrrhus I (second period)	4 Apr. 655–17 May 655
64	Peter	May 655–1 Oct. 666
65	Thomas II	17 Apr. 667–15 Nov. 669
66	John V	Nov. 669–Aug. 675
67	Constantine I	2 Sept. 675–9 Aug. 677
68	Theodore I (first period)	Aug. 677–Nov. 679
69	George I	Dec. 679–Feb. 686
—	Theodore I (second period)	Feb. 686–28 Dec. 687
70	Paul III	3 Jan. 688–21 Aug. 694
71	Callinicus [I]	30 Aug. 694–Sept. 705
72	Cyrus	Sept. 705–Jan. 712
73	John VI	Jan. 712–Aug. 715
74	Germanus I	11 Aug. 715–Jan. 729
75	Anastasius	Jan. 729–Sept. 752
76	Constantine II	Aug. 753–30 Aug. 765
77	Nicetas I	16 Nov. 765–6 Feb. 780
78	Paul IV	20 Feb. 780–31 Aug. 784
79	Tarasius	25 Dec. 784–25 Feb. 806
80	Nicephorus [I]	12 Apr. 806–Mar. 815

81	Theodotus I	1 Apr. 815–821
82	Anthony I (Kassimatas)	821–Apr. 832
83	John VII (Grammaticus)	21 Apr. 832–842
84	Methodius I	11 Mar. 843–14 June 847
85	Ignatius I (first period)	847–23 Nov. 857
86	Photius I (first period)	Dec. 857–Sept. 867
—	Ignatius I (second period)	13 Nov. 867–23 Oct. 878
—	Photius I (second period)	Nov. 878–31 Aug. 886
87	Stephanus I	886–May 893
88	Anthony II Kauleas	893–895
89	Nicolas I (Mysticus) (first period)	895–906
90	Euthymus I	Feb. 906–911
—	Nicolas I (second period)	911–15 May 923
91	Stephanus II	Aug. 925–July 928
92	Tryphon	Dec. 928–Aug. 931
93	Theophylact	Feb. 933–27 Feb. 936
94	Polyeuktus	3 Apr. 936–16 Jan. 970
95	Basil I (Skamandrenus)	13 Feb. 970–974
[96	Anthony III	980–984]
97	Nicolas II	984–995
98	Sisinnius II	995–998
99	Sergius II	999–July 1019
100	Eustathius	July 1019–Dec. 1025
101	Alexius Studites	1025–Mar. 1043
102	Michael I (Cerullarius)	25 Mar. 1043–8 Nov. 1058
103	Constantine III Leichudes	Feb. 1059–Mar. 1063
104	John VIII Xiphilinus	1 Jan. 1064–2 Aug. 1075
105	Cosmas I Hierosolymites	2 Aug. 1075–8 May 1081
106	Eustratius Garidas	1081–July 1081
107	Nicolas III Grammaticus	1081–Mar. 1111
108	John IX Agapetus	1111–1134
109	Leon Styppes	1134–14 Nov. 1143
110	Michael II Kurkuas	1143–1146
111	Cosmas II Atticus	1146–26 Feb. 1147
112	Nicolas IV Muzalon	Dec. 1147–1151
113	Theodotus II	1151–1153
114	Neophytus I	1153
115	Constantine IV	1154–July 1156
116	Luke Chrysoberges	1156–July 1169
117	Michael III	1169–1177
118	Chariton Eugeneiotes	1177–1178
119	Theodosius I (Boradiotes)	1178–1183
120	Basil II Kamateros	1183–1187
121	Nicetas II Muntanes	1187–1189
122	Leontius Theotokites	1190–1191
123	Dositheus	1191–Aug. 1192
124	George II Xiphilinos	1192–July 1199

125	John X (Kamaterus)	5 Aug. 1199–26 July 1206
126	Michael IV	20 Mar. 1206–26 Aug. 1212
127	Theodore II (Eirenicus)	28 Sept. 1213–Feb. 1215
128	Maximus II	3 July 1215–Dec. 1215
129	Manuel I	Dec. 1215–Sept. 1222
130	Germanus II	1222–1240
131	Methodius II	1240
132	Manuel II	1244–Aug. 1255
133	Arsenius (first period)	1255–1260
134	Nicephorus II	1260–1261
—	Arsenius (second period)	1261–May 1267
135	Germanus III	5 June 1267–14 Sept. 1267
136	Joseph I (first period)	1 Jan. 1268–May 1275
137	John XI	2 June 1275–26 Dec. 1282
—	Joseph I (second period)	31 Dec. 1282–Mar. 1283
138	Gregory II	1283–1289
139	Athanasius I (first period)	14 Oct. 1289–16 Oct. 1293
140	John XII	1294–23 Aug. 1303
—	Athanasius I (second period)	1303–1311
141	Niphon I	1311–1314
142	John XIII	1315–1320
143	Gerasimus I	1320–19 Apr. 1321
144	Isaiah	1323–1324
145	John (XIV)	1334–8 Jan. 1347
146	Isidore I	17 May 1347–2 Dec. 1349
147	Callistus I (first period)	10 June 1350–1354
148	Philotheus (first period)	1354–1355
—	Callistus I (second period)	1355–1363
—	Philotheus (second period)	12 Feb. 1364–1376
149	Macarius (first period)	1376–1379
150	Nilus	June 1379–1388
151	Anthony IV (first period)	1389–1390
—	Macarius (second period)	Aug. 1390–Aug. 1391
—	Anthony IV (second period)	Aug. 1391–May 1397
152	Callistus II	17 May 1397–Nov. 1397
153	Matthaeus [I]	1397–1410
154	Euthymus II	Nov. 1410–1416
155	Joseph II	25 May 1416–10 June 1439
156	Metrophanes II	10 June 1439–4 May 1440
157	Gregory III	1443–1450
158	Athanasius II	1450
159	Gennadius II	1454–Sept. 1456
160	Isidore II	1456–1463
161	Sophronius I	1463–1464
162	Joseph III	1464–1466
163	Mark II	1466–1467
164	Dionysius I (first period)	1467–1472

165	Simeon (first period)	1472–1475
166	Raphael I	1475–1476
167	Maximus III	1476–1482
—	Simeon (second period)	1482–1486
168	Niphon II (first period)	1486–1489
—	Dionysius I (second period)	1489–1491
169	Maximus IV	1491–1497
—	Niphon II (second period)	1497–1498
170	Joachim I (first period)	1498–1502
—	Niphon II (third period)	1502
171	Pachomius I (first period)	1503–1504
—	Joachim I (second period)	1504–1505
—	Pachomius I (second period)	1505–1514
172	Theoleptus [I]	1514–1520
173	Jeremiah I (first period)	1520–1522
174	Joannicus I	1522–1524
—	Jeremiah I (second period)	1524–1537
175	Dionysius II (first period)	Apr. 1537
—	Jeremiah I (third period)	1537–1545
—	Dionysius II (second period)	1545–1555
176	Joasaph	1555–Jan. 1565
177	Metrophanes III (first period)	Jan. 1565–4 Apr. 1572
178	Jeremiah II (first period)	5 May 1572–29 Nov. 1579
—	Metrophanes III (second period)	29 Nov. 1579–9 Aug. 1580
—	Jeremiah II (second period)	Aug. 1580–1584
179	Pachomius II	20 Mar. 1584–27 Feb. 1585
180	Theoleptus II	27 Feb. 1585–1586
—	Jeremiah II (third period)	1586–1595
181	Mattheus II (first period)	1595
182	Gabriel I	Apr. 1596
183	Theophanes I	Sept 1596–Mar. 1597
184	Meletius Pigas	1597–1599
—	Mattheus II (second period)	1599–Mar. 1602
185	Neophytus II (first period)	Mar. 1602–1603
186	Raphael II	1603–1607
—	Neophytus II (second period)	1607–1612
187	Cyril Lucar I (first period)	1612
188	Timothy II	1612–4 Mar. 1621
—	Cyril Lucar I (second period)	Mar. 1621–1623
189	Gregory IV	17 May 1623–18 June 1623
190	Anthimus	18 June 1623–Oct. 1623
—	Cyril Lucar I (third period)	Oct. 1623–May 1630
191	Isaac	May 1630–8 June 1630
—	Cyril Lucar I (fourth period)	July 1630–1634
192	Cyril II (first period)	June 1633–July 1633
193	Athanasius III (first period)	Mar. 1634
—	Cyril Lucar I (fifth period)	1634–1635

94	Cyril II (second period)	1635–1636
95	Neophytus III	1636–1637
—	Cyril Lucar I (sixth period)	1637–1638
—	Cyril II (third period)	1638–1639
96	Parthenius I	1639–1644
97	Parthenius II (first period)	27 Sept. 1644–16 Nov. 1646
98	Joannicus II (first period)	16 Nov. 1646–1648
—	Parthenius II (second period)	28 Oct. 1648–10 May 1651
—	Joannicus II (second period)	11 May 1651–24 May 1652
99	Cyril III (first period)	23 May 1652
—	Athanasius III (second period)	July 1652
00	Paesius I (first period)	July 1652–July 1653
—	Joannicus II (third period)	July 1653–17 Mar. 1654
—	Cyril III (second period)	15 Mar. 1654–30 Mar. 1654
—	Paesius I (second period)	Apr. 1654–1655
—	Joannicus II (fourth period)	Mar. 1655–26 July 1656
01	Parthenius III	26 July 1656–24 Mar. 1657
02	Gabriel II	15 Apr. 1657–30 Apr. 1657
03	Theophanes II	1657
04	Parthenius IV (first period)	1 May 1657–June 1662
05	Dionysius III	29 July 1662–21 Oct. 1665
—	Parthenius IV (second period)	22 Oct. 1665–Sept. 1667
06	Climis	9 Sept. 1667–5 Jan. 1668
07	Methodius III	5 Jan. 1668–Mar. 1671
—	Parthenius IV (third period)	Mar. 1671–Sept. 1671
08	Dionysius IV (first period)	Oct. 1671–25 July 1673
09	Gerasimus II	25 July 1673–1674
—	Parthenius IV (fourth period)	1 Jan. 1675–24 Oct. 1676
—	Dionysius IV (second period)	24 Oct. 1676–2 July 1679
10	Athanasius IV	29 July 1679–10 Aug. 1679
11	James (first period)	10 Aug. 1679–31 Aug. 1683
—	Dionysius IV (third period)	31 Aug. 1683–10 Mar. 1684
—	Parthenius IV (fifth period)	10 Mar. 1684–24 Mar 1685
—	James (second period)	24 Mar. 1685–18 Apr. 1685
—	Dionysius IV (fourth period)	7 Apr. 1686–7 May 1686
—	James (third period)	17 Oct. 1687–3 Mar. 1688
12	Callinicus II (first period)	3 Mar. 1688–27 Nov. 1688
13	Neophytus IV	27 Nov. 1688–Feb. 1689
—	Callinicus II (second period)	Apr. 1689–Apr. 1693
—	Dionysius IV (fifth period)	Dec. 1693–Jan. 1694
—	Callinicus II (third period)	1694–8 Aug. 1702
14	Gabriel III	Sept. 1702–Nov. 1707
15	Neophytus V	Nov. 1707
16	Cyprian (first period)	1708–May 1709
17	Athanasius V	May 1709–Dec. 1711
18	Cyril IV	Dec. 1711–Oct. 1713
—	Cyprian (second period)	Nov. 1713–Feb. 1714

219	Cosmas III	Mar. 1714–Mar. 1716
220	Jeremiah III (first period)	Mar. 1716–Nov. 1726
221	Callinicus III	Nov. 1726
222	Paesius II (first period)	Nov. 1726–1733
—	Jeremiah III (second period)	Aug. 1733
223	Seraphinus I (first period)	Nov. 1733–Feb. 1734
224	Neophytus VI (first period)	1734–1740
—	Paesius II (second period)	Aug. 1740–May 1743
—	Neophytus VI (second period)	May 1743–Mar. 1744
—	Paesius II (third period)	Mar. 1744–Sept. 1748
225	Cyril V (first period)	May 1748–May 1751
—	Paesius II (fourth period)	May 1751–Sept. 1752
—	Cyril V (second period)	Sept. 1752–Jan. 1757
226	Callinicus IV	Jan. 1757–July 1757
227	Seraphinus II	July 1757–Mar. 1761
228	Joannicus III	Mar. 1761–May 1763
229	Samuel (first period)	May 1763–Nov. 1768
230	Meletius II	Nov. 1768–Apr. 1769
231	Theodosius II	Apr. 1769–Nov. 1773
—	Samuel (second period)	Nov. 1773–Dec. 1774
232	Sophronius II	Dec. 1774–Oct. 1780
233	Gabriel IV	Oct. 1780–May 1785
234	Procopius	May 1785–Apr. 1789
235	Neophytus VII (first period)	May 1789–Mar. 1794
236	Gerasimus III	Mar. 1794–Apr. 1797
237	Gregory V (first period)	May 1797–Dec. 1798
—	Neophytus VII (second period)	Dec. 1798–June 1801

See Z. V. Lobkowitz, *Statistik der Päpste*, Freiburg, 1905; *Regesta Pontificum Romanorum*, Berlin, 1851, with continuation by Potthast, Berlin, 1873; Chaine, *La Chronologie*, p. 248; Krumbacher, *Byzantinische Litteratur*, p. 1150; the *Encyclopaedia Britannica*, XIth edition, vol. XX, p. 722.]

1	St Peter	died 67?
2	Linus	67–69?
3	Cletus (Anencletus)	79–89?
4	Clement I	89–98?
5	Evaristus	98–105?
6	Alexander I	105–115?
7	Sixtus I (Xystus)	115–125?
8	Telesphorus	125–135?
9	Hyginus	136–140?
10	Pius I	140–154?
11	Anicetus	154–166?
12	Soter	166–174?
13	Eleutherus	174–189?
14	Victor I	180–199?
15	Zephyrinus	198–217?
16	Calixtus I	218–222
17	Urbanus I	222–230
18	Pontianus	230–235
19	Anterus	235–236
20	Fabianus	236–250
21	Cornelius	251–253
22	Lucius	253–254
23	Stephanus I	254–257
24	Sixtus (Xystus) II	257–258
25	Dionysius	259–268
26	Felix I	269–274
27	Eutychianus	275–282
28	Caius	283–296
29	Marcellinus	296–304
30	Marcellus I	308–309
31	Eusebius	309–310
32	Melchiades	311–314
33	Sylvester I	314–335
34	Mark	Jan.–July 336
35	Julius I	337–352
36	Liberius	352–366
37	Damasus I	366–384

38	Siricius	384–399
39	Anastasius I	399–401
40	Innocentius I	401–417
41	Zozimus	417–418
42	Bonifacius I	418–422
43	Coelestinus I	422–432
44	Sixtus III	432–440
45	Leo I	441–461
46	Hilarius	461–468
47	Simplicius	468–483
48	Felix II	484–492
49	Gelasius I	492–496
50	Anastasius II	496–498
51	Symmachus	498–514
52	Hormizdas	514–523
53	John I	523–526
54	Felix III	526–530
55	Bonifacius II	530–532
56	John II	533–535
57	Agapetus I	535–536
58	Silverius	536–537
59	Vigilius	537–555
60	Pelagius I	556–561
61	John III	561–574
62	Benedictus I	575–579
63	Pelagius II	579–590
64	Gregory I	590–604
65	Sabinianus	604–606
66	Bonifacius III	Feb.–Nov. 607
67	Bonifacius IV	608–615
68	Deusdedit	615–618
69	Bonifacius V	619–625
70	Honorius I	625–638
71	Severinus	May–Aug. 640
72	John IV	640–642
73	Theodore I	642–649
74	Martinus I	649–653
75	Eugenius I	654–657
76	Vitalianus	657–672
77	Adeodatus	672–676
78	Domnus	676–678
79	Agathon	678–681
80	Leo II	682–683
81	Benedictus II	684–685
82	John V	685–686
83	Conon	686–687
84	Sergius I	687–701

85	John VI	701–705
86	John VII	705–707
87	Sisinnius	Jan.–Feb. 708
88	Constantinus I	708–715
89	Gregory II	715–731
90	Gregory III	731–741
91	Zacharias	741–752
92	Stephanus II	752–757
93	Paul I	757–767
94	Stephanus III	768–772
95	Hadrianus I	772–795
96	Leo III	795–816
97	Stephanus V (*sic*)	816–817
98	Paschalis I	817–824
99	Eugenius II	824–827
100	Valentinus	827
101	Gregory IV	827–844
102	Sergius II	844–847
103	Leo IV	847–855
104	Benedictus III	855–858
105	Nicolaus I	858–867
106	Hadrianus II	867–872
107	John VIII	872–882
108	Martinus II	882–884
109	Hadrianus III	884–885
110	Stephanus VI	885–891
111	Formosus	891–896
112	Bonifacius VI	Mar.–June 896
113	Stephanus VII	896–897
114	Romanus	July–Nov. 897
115	Theodore II	Nov.–Dec. 897
116	John IX	898–900
117	Benedictus IV	900–903
118	Leo V	Aug.–Sept. 903
119	Christophorus	903–904
120	Sergius III	904–911
121	Anastasius III	911–913
122	Lando	913–914
123	John X	914–928
124	Leo VI	928–929
125	Stephanus VIII	929–931
126	John XI	931–936
127	Leo VII	936–939
128	Stephanus IX	939–942
129	Martinus III	942–946
130	Agapetus II	946–955
131	John XII	955–963

132	Leo VIII	963–965
133	John XIII	965–972
134	Benedictus VI	972–974
135	Benedictus VII	974–983
136	John XIV	983–984
137	John XV	985–996
138	Gregory V	996–999
139	Sylvester II	999–1003
140	John XVI	June–Dec. 1003
141	John XVII	1003–1009
142	Sergius IV	1009–1012
143	Benedictus VIII	1012–1024
144	John XVIII	1024–1033
145	Benedictus IX	1033–1045
146	Gregory VI	Mar.–Dec. 1046
147	Clement II	1046–1047
148	Damasus II	1047–1048
149	Leo IX	1048–1054
150	Victor II	1054–1057
151	Stephanus X	1057–1058
152	Nicolaus II	1059–1061
153	Alexander II	1061–1073
154	Gregory VII	1073–1085
155	Victor III	1086–1087
156	Urbanus II	1088–1099
157	Paschalis II	1099–1118
158	Gelasius II	1118–1119
159	Calixtus II	1119–1124
160	Honorius II	1124–1130
161	Innocentius II	1130–1143
162	Coelestinus II	1143–1144
163	Lucius II	1144–1145
164	Eugenius III	1145–1153
165	Anastasius IV	1153–1154
166	Hadrianus IV	1154–1159
167	Alexander III	1159–1181
168	Lucius III	1181–1185
169	Urbanus III	1185–1187
170	Gregory VIII	20 Oct.–17 Dec. 1187
171	Clement III	1187–1191
172	Coelestinus III	1191–1198
173	Innocentius III	1198–1216
174	Honorius III	1216–1227
175	Gregory IX	1227–1241
176	Coelestinus IV	Oct.–Nov. 1241
177	Innocentius IV	1243–1254
178	Alexander IV	1254–1261

179	Urbanus IV	1261–1264
180	Clement IV	1265–1268
181	Gregory X	1271–1276
182	Innocent V	Feb.–June 1276
183	Hadrianus V	July–Aug. 1276
184	John XIX	1276–1277
185	Nicolaus III	1277–1280
186	Martinus IV	1281–1285
187	Honorius IV	1285–1287
188	Nicolaus IV	1288–1292
189	Coelestinus V	July–Dec. 1294
190	Bonifacius VII	1294–1303
191	Benedictus X	1303–1304
192	Clement V	1305–1314
193	John XX	1316–1334
194	Benedictus XI	1334–1342
195	Clement VI	1342–1352
196	Innocentius VI	1352–1362
197	Urbanus V	1362–1370
198	Gregory XI	1370–1378
199	Urbanus VI	1378–1389
200	Clement VII	1378–1394
201	Bonifacius VIII	1389–1404
202	Benedictus XII	1394–1409; 1417–1424
203	Innocentius VII	1404–1406
204	Gregory XII	1406–1415
205	Alexander V	1409–1410
206	John XXI	1410–1415
207	Martinus V	1417–1431
208	[Clement VIII	1424–1429]
209	Eugenius IV	1431–1447
210	[Felix IV	1439–1449]
211	Nicolaus V	1447–1455
212	Calixtus III	1455–1458
213	Pius II	1458–1464
214	Paul II	1464–1471
215	Sixtus IV	1471–1484
216	Innocentius VIII	1484–1492
217	Alexander VI	1492–1503
218	Pius III	Sept.–Oct. 1503
219	Julius II	1503–1513
220	Leo X	1513–1521
221	Hadrianus VI	1522–1523
222	Clement IX	1523–1534
223	Paul III	1534–1549
224	Julius III	1550–1555
225	Marcellus II	Apr.–May 1555

226	Paul IV	1555–1559
227	Pius IV	1559–1565
228	Pius V	1566–1572
229	Gregory XIII	1572–1585
230	Sixtus V	1585–1590
231	Urbanus VII	15–27 Sept. 1590
232	Gregory XIV	1590–1591
233	Innocentius IX	Oct.–Dec. 1591
234	Clement X	1592–1605
235	Leo XI	1–26 Apr. 1605
236	Paul V	1605–1621
237	Gregory XV	1621–1622
238	Urbanus VIII	1623–1644
239	Innocentius X	1644–1655
240	Alexander VII	1655–1667
241	Clement XI	1667–1670
242	Clement XII	1670–1676
243	Innocentius XI	1676–1689
244	Alexander VIII	1689–1691
245	Innocentius XII	1691–1700
246	Clement XIII	1700–1721
247	Innocentius XIII	1721–1724
248	Benedictus XIII	1724–1730
249	Clement XIV	1730–1740
250	Benedictus XIV	1740–1758
251	Clement XV	1758–1769
252	Clement XVI	1769–1774
253	Pius VI	1775–1799

THE PATRIARCHS OF ANTIOCH

[See *Acta Sanctorum*, vol. IV ("Tractatus historico-chronologicus de Patriarchis Antiochenis"); Lequien, *Oriens Christianus*, vol. II, pp. 699–776; Assemânî, *Bibl. Orient.* vol. II, p. 321; and Chaine, *La Chronologie*, p. 254.]

1	St Peter	36–41
2	Evodius	45 (?)
3	Ignatius	died 107
4	Heron (?)	.....
5	Cornelius (?)	.....
6	Eros (?)	.....
7	Theophilus	died 183 (?)
8	Maximus I	191
9	Serapion	191 (?)
10	Asclepiadus	211 (?)
11	Philetus	217 (?)
12	Zebinus	230 (?)
13	Babylas	238 (?)–250
14	Fabius	250–252
15	Demetrianus	252 (?)
16	Paul of Samosata	260–268 (?)
17	Domnus I	268 (?)
18	Timaeus	270 (?)
19	Cyril	280–303
20	Tyrannus	303–313
21	Vitalis	314–320
22	Philogonus	320–324 (?)
23	Eustathius	325–330
24	Paulinus of Tyre	330 (?)
25	Eulalius	331–332
26	Euphronius	332–333 (?)
27	Flacillus	335–343
28	Stephen I	343–344
29	Leontius	344–358
30	Eudoxus	358–359
31	Meletius	361–381
32	Flavian I	381–404
33	Porphyry	404–416
34	Alexander	416–417
35	Theodotus	417–428
36	John I	428–441
37	Domnus II	441–449
38	Maximus	449–455
39	Basil I	456–458
40	Acacius	458–459

41	Martyrius	459–470
42	Peter Fulon (first period)	470–471
43	Julian	471–476
—	Peter Fulon (second period)	476–477
44	John II (first period)	477–478
45	Stephen II	478–481
46	Stephen III	.....
—	John II (second period)	.....
47	Calendion	481–485
—	Peter Fulon (third period)	485–488

THE MELCHITE PATRIARCHS OF ANTIOCH

48	Palladius	488–498
49	Flavian	498–512 (died 517)
50	Paul II	519–521
51	Euphrasius	521–526
52	Ephrem	526–545
53	Domnus III	545–549
54	Anastasius I (first period)	559–569
55	Gregory	570–593
—	Anastasius I (second period)	593–598
56	Anastasius II	599–610
57	Macedonius	639–649
58	George I	.....
59	Macarius I	681 (?)
60	Theophanes	681 (?)
61	Thomas	685 (?)
62	George II	685–702
63	Stephen IV	742–744
64	Theophylact	744–768
65	Theodoret	787 (?)
66	Job	813–844
67	Nicolas	847–866
68	Stephen V	870
69	Theodosius I	870–890
70	Simeon I	892–907
71	Elias I	907–934
72	Theodosius II	936–945
73	Theocharistos	944–948
74	Christopher	960–969
75	Theodore I	970–976
76	Agapios I	978–996
77	John III	997–1022
78	Nicolas II	1025–1030
79	Elias II	1031–1032
80	Theodore II	1033–1041
81	Basil II	.....

82	Peter III	1052–1057
83	Theodosius III	1057 (?)
84	Emilian	1074–1089
85	Nicephorus	1089–1090
86	John IV	1098–1100 (?)
87	.....	1150 (?)
88	Athanasius II	1157–1171
89	Theodore III	1185–1196 (?)
90	Simeon II	1205–1236 (?)
91	David	1242–1247
92	Euthymus I	1257–1273
93	Theodosius IV	1275–1284
94	Arsenius	1284–1290
95	Cyril II	1290–1308
96	Dionysius I	1309–1316
97	Cyril III	.....
98	Dionysius II	.....
99	Sophronius	.....
100	Ignatius II	1344–1358
101	Pachomius I	1358–1368
102	Michael I	1368–1375
—	Pachomius I	1375–1377
103	Mark I	1377–1378
—	Pachomius I	1378–1386
104	Nikon	1387–1395
105	Michael II	1395–1412
106	Pachomius II	1412
107	Joachim I	1425 (?)
108	Mark II	1426 (?)
109	Dorotheus I	1435–1451
110	Michael III	1451 (?)
111	Mark III	1456–1458
112	Joachim II	1458–1459
113	Michael IV	1470–1483 (?)
114	Dorotheus II	1484–1500 (?)
115	Michael V	1523–1529
116	Dorotheus III	1531 (?)
117	Joachim III	1531–1534
118	Michael VI	1534–1543
119	Joachim IV	1543–1575
—	Macarius II	1543–1550 (?)
120	Michael VII	1576–1592
—	Joachim V	1581–1592
121	Joachim VI	1593–1604
122	Dorotheus IV	1601–1612
123	Athanasius III	1612–1620
124	Ignatius III	1620–1634

—	Cyril IV	1620–1627
125	Euthymus II	1634
126	Euthymus III	1634–1647
127	Macarius III	1647–1672
128	Cyril V	1672
129	Neophytus	1672–1682 (?)
—	Cyril V	1682–1720
—	Athanasius IV	1685–1694
	,,	1720–1724
130	Sylvester	1724–1766
131	Philemon	1766–1767
132	Daniel	1767–1791

THE JACOBITE PATRIARCHS OF ANTIOCH

1	Severus I	512–518 (died 538)
2	Sergius of Tella	died 548
3	Paul	551–578
4	Peter	578–591
5	Julian I	591–594
6	Athanasius I	595–630
7	John I	631–648
8	Theodore	651–667
9	Severus II	668–680
10	Athanasius II	684–687
11	Julian II	687–708
12	Elias	710–723
13	Athanasius III	723–740
14	John II	740–754
15	Isaac	755
16	Athanasius IV	died 759
17	George	759
—	John Callinicus	.....
—	David	died 789
18	Joseph	died 791
19	Cyriacus	793–817
—	Abraham	died 836
20	Dionysius I	818–845
21	John III	846–873
—	Zebinus	.....
22	Ignatius I	877–882
23	Theodosius	887–896
24	Dionysius II	896–908
25	John IV	909–922
26	Basil I	923–935
27	John V	936–956
28	John VI	956–958
29	Dionysius III	958–960

30	Abraham	961–962
31	John VII	964–985
32	Athanasius V	987–1003
33	John VIII	1004–1033
34	Dionysius IV	1034–1044
35	John IX	1049–1058
36	Athanasius VI	1058–1064
37	John X	1064–1073
38	Basil II	1074–1075
39	John XI	1075–1092
40	Dionysius V	1076–1078
41	John XII	1086–1088
42	Dionysius VI	1088–1099
43	Athanasius VII	1090–1129
44	John XIII	1130–1138
45	Athanasius VIII	1139–1166
46	Michael I	1166–1199
47	Athanasius IX	1199–1207
—	Michael II	1207–1215
48	John XIV	1208–1220
49	Ignatius II	1222–1253
50	Dionysius VII	1253–1261
—	John XV	1253–1263
51	Ignatius III	1264–1282
52	Ignatius IV	1283–1292
53	Ignatius V	1293–1332
54	Ignatius VI	1332–1365
55	Ignatius VII	.....
56	Ignatius VIII	1381–1412
57	Ignatius IX	1412–1455
58	Ignatius X	1455–1483
59	Ignatius XI	1484–1493
60	Ignatius XII	1494–1508
61	Ignatius XIII	.....
62	Ignatius XIV	1562 (?)
63	Ignatius XV	.....
64	Ignatius XVI	.....
65	Ignatius XVII	.....
66	Ignatius XVIII	1590 (?)
67	Ignatius XIX	.....
68	Ignatius XX	.....
69	Ignatius XXI	1622 (?)
70	Ignatius XXII	1655–1659
71	Ignatius XXIII	1659–1695
72	Ignatius XXIV	.....
73	Ignatius XXV	1702 (?)
74	Ignatius XXVI	1725 (?)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

COMMEMORATION OF ÎYÂSÛ I 'ADYÂM SAGAD

King of Abyssinia from 1682 to 1706

[Brit. Mus. MS. Orient. No. 660, fol. 2–3*a*]

V. ṬĔḴĔMT (I)

[fol. 2*a* 1] On this day died ÎYÂSÛ I, king and martyr, who was the likeness of ABEL, whose blood was poured out through violence. JOHN, the righteous king of the country of Ethiopia, and his God-fearing Queen SABLA WANGÊL, got this [man] ÎYÂSÛ by fasting and by prayer. And when they had gotten this ÎYÂSÛ the martyr, they rejoiced in him with great joy, and they gave him to a nurse, and they reared him carefully and well. And then when he had grown a little they taught him the ordinances of the Church, and all native and foreign learning. And he became so greatly skilled as a horseman and as a swimmer in the water that all the men who were in his retinue of servants and attendants marvelled when they saw the greatness of his powers. And the holy men and monks who lived in the deserts and monasteries began to discuss with him the words of prophecy as they by the divine grace had visions of hidden things (*i.e.* mysteries). And they said unto him, "Thou shalt sit upon the royal throne, and thou shalt receive the royal crown of thy father." And when the men of HABÂR saw him, they became servants unto him, saying, "O noble ÎYÂSÛ, son of a king, thou lord of the stadium for horses, the oil of sovereignty of thy father JOHN is upon thy head." And then in the ninth year of the reign of the righteous King JOHN, his son JUSTUS, the righteous man, who was governor of SÂMÊN, died. And when he died his father the King and his mother the Queen, made a very great mourning, and all the people of his retinue of servants and attendants, both men and women, wept a great weeping, for he was an exceedingly just and upright man, and they buried him in the island which is called MEṢRÂḤÂ. And forty days after JUSTUS, the king's son, died

the king appointed ÎYÂSÛ to the governorship of SÂMÊN, which had been in the hand of his brother, and he made him to inherit all the furniture in his brother's house, and his stables and horses, and all his weapons of war. And when four years from the time when ÎYÂSÛ had been appointed to the governorship of SÂMÊN had passed by, certain men who were in the habit of making charges against men made many accusations concerning many matters against him to his father, and at length he departed to the Land of the Nations (*i.e.* to a foreign country) leaving behind him his servants and attendants. [fol. 2*a* 2] And when his father and his mother heard that their son had departed from them and had gone to a far country they sorrowed with a great sorrow. And they sent to the holy men [and] monks of the deserts and monasteries, and instructed them to pray the prayer that God would bring back their son to them in safety, and that they might meet each other [again] face to face. Then four months after he had departed to the Land of the Nations, he made a pact with his father, and returned from the place where he had gone, and came into the camp (or, palace).

And then, when King JOHN had reigned for fifteen years, the time arrived when God wished to make him to rest from the toil of this world. And King JOHN fell ill of a violent disease when he was living in 'ARÎNGÔ and he came, suffering as he was from his sickness, into his fort of GWÔNDAR, which his father King FÂSÎLADAS had built. And having come into this place he died on the fifteenth day of the month Ḥamlê (July 5–August 3). And when he was dead all the nobles of the Court and his wife the Queen mourned for him with a great mourning, and they wept for him, saying, "Our King, our King, and our Lord, adorned with goodness! Wherefore hath a fleeting cloud covered the sun of thy natural body? Where shall we find [another] who is like unto thee, O noble one, the King who loved justice and accepted the person of no man? Would that it had been possible for us to have departed instead of thee so that we might have become for thee a means of redemption!" These and other things like unto them did they say, and they wept and took him away with chants and dirges and buried him in the church which is called ṢADÂ, which he

built during his lifetime. And they took his son ÎYÂSÛ, and made him king, and seated him upon the royal throne of his father. And this King ÎYÂSÛ during his reign judged his people with righteousness and justice according as his father had advised him, saying, "Judge those who are poor among thy people righteously, and be a salvation to the children of thy poverty"; and all people, both alien and native, feared him, and submitted to him.

And then when he had been reigning for a short time ÎYÂSÛ the king built a beautiful church close to his palace (or, fortress) and he brought into it a TÂBÔT in the name of TAKLA HAYMÂNÔT, the light of the world. [fol. 2*a* 3] And he appointed priests thereto to recite the Offices therein and to chant the Psalms therein by day and by night; and he endowed them with an estate sufficient for their maintenance, and the name thereof was BALASÂ. And he also built on the border of the palace a large church, and he decorated (or, furnished) it with every kind of beautiful adornment, and he called its name DABRA BERHÂN. And he brought into it a TÂBÔT in the Name of the Holy Trinity, the Sustainers of the World. And he appointed priests who were to carry away the minds (or, hearts) of the people by the sweet sounds of their chanting; and he endowed them with estates sufficient for their maintenance. As for the other churches which he built and furnished with every kind of beautiful equipment, we do not know their number. If we were to narrate the accounts of the righteousness of this King ÎYÂSÛ how long would it take us to do so (*i.e.* think how long it would take for us to narrate them)! In his days robbery and thieves were blotted out.

And whilst he was occupied with this good work, a spiritual thought came into his mind, and he pondered on the fleeting character of this world, and he remembered the word of the Gospel which said, "What shall it profit a man if he gain the whole world and lose his own soul" (Matt. xvi. 26). And he said within himself, "How long shall I remain submerged in the sea of sin? From this moment I will go to Jerusalem, and when I arrive there I will die by the tomb of my Lord." And having said these things he began to give alms to the poor and needy,

and at length nothing of the wealth of his palace was left unto him. 'And he made his son chief of all his nobles and governors, so that he might hear in his stead the cases [which they brought to him]. And he gave unto him (*i.e.* his son) in writing a document containing blessings and a document containing curses, and he said unto him, "If thou wilt hearken to my counsel, and wilt walk in my commandments, the blessings which are written down in this book shall dwell upon thee; and if thou wilt not hear my counsel, and wilt not take heed to my precepts, the curses which are [here written] shall come upon thee quickly. O my son, be wise, and understand the admonitions of thy father; for the curses of a father destroy the foundations and break the bones." And having admonished his son with these admonitions and many others like unto them, he departed from his house leaving his kingdom to his son. And when the officers of the Court and all [fol. 2*b* 1] the governors who were his friends, and his kinsfolk, heard that their lord ÎYÂSÛ was departing to Jerusalem, they followed him weeping, and they said unto him, "Why dost thou leave thy flock to the ravening wolves?" And they made great lamentation before him, and they went with him as far as the ቍንጽላ: and they excommunicated him with the word of the bishop. And when ÎYÂSÛ the king saw the distress of the people, his heart was greatly moved, and he said unto them, "Why will ye break my heart and counsel me not to seek after the salvation of my soul? Henceforth the command of God shall be with you. I agree to submit to your words, and I will return and will come with you; get ye back and return to the Court." And having made peace with them he departed to the old city, and he turned back quickly and went into the island which is called KEBRÂN, and he dwelt there for a season. He fasted, and prayed, and began to recite regularly the Psalms of David, and the writings (or, songs) of the Prophets, for he knew well that the Book said, "Recite the Psalms"; and he also prayed the remaining prayers which were to be recited by day and by night. And he reduced his body by means of many prostrations, and protracted fasts. And by reason of the exceedingly great severity of his rule of abstinence, a severe disease broke out in his body which

separated his members, and broke his bones. And he remained there for many days, but as soon as he was recovered somewhat from his illness, he rose up and departed from KEBRÂN, and went into DAḲ and dwelt there. And whilst he was living in the island of DAḲ, there rose up against him certain men whom he had rebuked in former times for the wickedness of their deeds. And he restored the governors of the Court, and he persuaded them with great wisdom of speech until they hid their counsel, and made his son TAKLA HAYMÂNÔT king. Now there were other governors (or, nobles) who were allied in counsel with them. And he shut up in strict confinement those who loved ÎYÂSÛ their king, because he was afraid that they would kill them. And when King ÎYÂSÛ [fol. 2*b* 2] heard that his nobles had acted improperly in respect of him, and had made his son king against his will, he was exceedingly angry. And he went forth from the island in which he was living, and he sent forth a herald, and collected a large army, and he departed and made war upon those who had wronged him and had snatched away his kingdom. But God did not wish for this thing, and He made that illness from which the king had suffered aforetime to increase. And when King ÎYÂSÛ knew that his illness had increased in him, he said, "Blessed be God, the Lord of Israel, Who hath fettered me with the chain of severe illness, so that the Christians may not be destroyed by my sword and spear; for He knoweth what is detestable and what is good." Then he began to curse his son, saying, "Another shall take thy governorship, O my son TAKLA HAYMÂNÔT, because thou hast disregarded the word of thy father. Thy glory shall belong to another, thy seed shall be blotted out from the earth, and thy children shall be orphans, and thy wife a widow. And this error shall not be done away for thy mother who hath done this thing by means of her counsel. And as for this writing of blessing which thou hast disregarded—having given unto thee that which I had written, thou wouldst have dwelt over my children who have performed my command and fulfilled my will." This and such like things [did ÎYÂSÛ say]: and he took a heavy curse and laid it upon the head of his son. Then he summoned his soldiers, and blessed them, and made

peace with them and gave them permission to depart to their own towns (or, countries).

Then King ÎYÂSÛ went into the island of DAḲ, and he arrayed himself in the garb of a monk, and his sickness waxed sore in him. Now the nobles who had wronged him did not trust him, and they were greatly afraid, and thought that he was going to kill them. And having assembled secretly they plotted deeply against him—now they knew from what had happened before that he was great in counsel, and that his wisdom could not be fathomed by them. And they sent messengers and brought him out from the island of DAḲ and took him to an island called TEHÊḲLÂ MANGÔ. And when he had arrived there, he said, "Blessed be God, the Lord [fol. 2*b* 3] of Israel, my father, who hath brought me into this place, for in it my soul shall go forth from my body, and this shall be my resting-place for ever." And then he began to weep, saying, "How have I been repaid twofold by the hand of my son, the sorrow which I made my father and my mother to suffer, and the great grief wherewith they grieved." And when the men who were with him asked him to cease from his lamentation he said unto them, "Why will ye urge me when ye hear that those who sit in the gates make chatter about me, and those who drink wine make songs about me? From now and henceforward death is better for me than life." And having said this he ceased from his lamentation, and held his peace; and then he devoted himself to praying to his Creator that He would deliver him from the nets of Satan, and save him from the corruption of the Enemy. And in each of his prayers he said, "Have mercy upon me, Lord, have mercy upon me, and deliver me not over to my sin." And he bore patiently with the craftiness and fraud of the watchmen who kept guard over him. Then when two of the nobles who were called HONORIUS and JACOB heard of the strength of his counsel, and the greatness of his suffering, now they had brought in the daughters of King ÎYÂSÛ by the ordinance of the Law, they swore a mighty oath to each other, and made a covenant together. And they gathered together a large number of soldiers and men of war, and they rose up from the country of GUOJÂM, and came that they might bring their

lord ÎYÂSÛ out of the island and take him back to the throne of his kingdom by their fighting. And when the King TAKLA HAYMÂNÔT heard that HONORIUS and JACOB had come to make war upon him, he feared greatly and was terrified, and he summoned his mother and all his kinsfolk and friends. And they counselled a counsel of violence—to kill King ÎYÂSÛ. And they sent DARMEN and PAUL, her brothers, to his mother, to see how the matter would happen. And having been despatched they departed quickly by the road of the river, and they came to the place where King ÎYÂSÛ was, and they brought him out from the inside of the fortress to the people of his house. And when he saw them [fol. 3*a* 1] arriving King ÎYÂSÛ said unto them, "What are ye going to do in coming hither, and what are the commands that have been laid upon you?" And straightway there reached him the voice of anger of the man of blood DARMEN, and he said unto him, "I have come to make thee king, and to establish thee as lord." And King ÎYÂSÛ answered and said unto him, "Thou hast spoken the truth. I am going to reign in heaven, for thou art going to kill me craftily; the kingdom which is of earth is a fleeting thing." And whilst he was saying these words, DARMEN smote him four times with a burning torch, and he stabbed him with the point of his javelin and he died. And the house wherein the king was they set on fire, and then they went out quickly and departed by the river road, being afraid that [some one] would kill them. Then the servants of the king's house came and dragged him out of the fire, and they began to weep for him, and to make lamentation, saying, "ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ our king was the clothing of the naked. ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ our lord was the food of the hungry. ÎYÂSÛ, ÎYÂSÛ, ÎYÂSÛ was the quencher of the thirst of the thirsty. ÎYÂSÛ was the mighty man and man of terror, who didst slay the peoples of the Wallô and the mighty Tûlômâ, and didst carry off their fat cattle in large numbers. ÎYÂSÛ, thou man who didst make men to fear, who didst bless the country of the black peoples of GÎSÂ and DÛBÔNÎ, and didst kill them all, and didst carry into captivity their women and little children and make them slaves. ÎYÂSÛ, the mighty man, the son of DÂWÎT (DAVID), thou didst slay ṢÎLÂMÔ, the

mighty man, the second GOLIATH RA'AYATÂWÎ. ÎYÂSÛ, thou wise man, thou son of Solomon, who didst encamp in GÎBÊ four months, and thou didst come into thy country with thine army in peace and in safety. ÎYÂSÛ, who didst travel like the winds on horseback when thou wast hunting elephants and every other kind of wild beast. ÎYÂSÛ the righteous monk, the son of JOHN the righteous. How hast thou been destroyed by the hands of little (*i.e.* mean) men!" And saying these words they continued to weep during their watch over him for four days; and then they took him to the island which is called MEṢRÂḤ, and with psalms and dirges they buried him in the sepulchre of his fathers. May the blessing of the prayer of this ÎYÂSÛ be [fol. 3*a* 2] with his son our king ÎYÂSÛ, and with us who hear [his history] for ever and ever!

LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF MASKARAM, ṬĔḴĔMT AND KHĔDÂR

MASKARAM

DAY

I JOB, and his washing in the TAKAZÊ (ATBARÂ).
BARTHOLOMEW the apostle.
MÊLYÔS, Archbishop of Alexandria.
MÊLKÎ of CLYSMA.
RÂGUÊL the archangel.

II JOHN the Baptist.
DÂSYÂ, an Egyptian soldier.
DIDYMUS and MARÎNÂ.

III DIONYSIUS, President of the Council of Bishops at Alexandria.
Earthquake in Egypt, A.D. 1112.
DIOSCURUS the martyr, the martyrs in TENSEL YÂḲÔTÔN, and certain martyrs in Persia.
Death of 'ANBAS the Ethiopian.
Death of MOSES of SCETE.

IV Death of MACARIUS, Archbishop of Alexandria.
SIMON the anchorite, JOSHUA the son of NUN, 'ARDÂSÊ the Archbishop, 150 martyrs in Antioch, 'ĔNTĔYÂ, and THEODORE.

V SOPHIA and her two daughters.
MÂMÂS the martyr.
King LEBNA DENGEL, DAVID II (1508–40).

VI ISAIAH the prophet.
'EBNÔDÎ, BASLANTYÂ, JAMES a monk, 'ATÎMÔS a bishop, and the martyrs BÂSLÎS, 'ARÔNṬÔS, RAWRĔWÔ, SAWLWÂS and SAWÂ.

VII DIOSCURUS, Archbishop of Alexandria.
Death of SEVERIANUS, Bishop of Byblos.
AGATHON, PETER, JOHN, AMMÔN, AMMÔNÂ, REBECCA, FÂSÎLADAS and 2,000 fellow martyrs.
DÂS, GÂGRÂ, NÂWLÂ, Bishop of Antioch, and PETER the monk.
Birth of ḤANNÂ, mother of the Virgin.

VIII ZACHARIAS.
Death of MOSES.
DIMASIUS, LUCIANUS, JEREMIAH, 'ANDÊWÂ, 'ÊLYÂNÔS and 'AMMÔN.

DAY

IX PISOURA.
FÂSÎLADAS and 14,737 martyrs.
Miracle of MICHAEL the archangel.
Death of King YÂSÂY.

X The miracle worked by a picture of the Virgin.
Death of JUDITH.
Birth of the Virgin MARY.
MÂTRÔNYÂ the martyr.
ATHANASIA and her three children.

XI BASILIDES of Antioch.
BANAFZEZ, a Persian lady.
SÛRĔS, 'ANKÎṬYÔS and MASKHADRÂ of ESNEH.
CORNELIUS.
Death of THEODORA.
BASIL, THEODORE, Bishop of Jerusalem, CAUSTUS.

XII MICHAEL the archangel.
Council of Ephesus (200 bishops).
'AFLÂḤÔS and his fellow martyrs, and the translation of his body.
LÛYÛRÂS and GALANICUS.
JOACHIM and ḤANNÂ.
STEPHEN (protomartyr).

XIII Miracle of BASIL, Bishop of Caesarea. (Story of the man who sold himself to the devil.)
ISAAC the martyr.

XIV AGATHON Stylites.
MACARIUS the martyr, BARTHOLOMEW, 'AWĔDRÂ, NASO and DÊGANÂ.

XV Translation of the body of STEPHEN.
PETER of DARAW.

XVI Building of the Church of the Holy Sepulchre.
Death of TOBIT.
WARḴĔLÂ, SIMEON, MARCIANUS, 'AZYÂNÔS, ḤALÎ, RÔNÎḴÔS, LUCIANUS, 'AZRĔMÂNÔS, PETER, ḤANNAH and AGATHON.

XVII Festival of the Holy Cross.
Death of THEOGNOSTA.
Death of DIONYSIUS.
LÎBÂ, CIRIANUS, JUSTIN, and TÊKÂSÊLṬĔS.

XVIII Death of EUSTATHIUS.
The Empress HELENA.
Death of HONORIUS of ṢĔGÂD.
MERCURIUS the martyr.
Festival of the Holy Cross.

DAY

XVIII Death of JACOB the Egyptian.
STEPHEN the priest, NICETA.
Discovery of the bones of THOMAS and ATHANASIUS.
PHILOTHEUS, NÔB, 'ABÔLÎ and 60 fellow martyrs, EUPHEMIA, FÎNÔMÎS, SELḤÂN, 'AKALÂÊLES, and ÎSAAC.
Miracle of THOMAS the apostle.

XIX Archbishop GREGORY the martyr.
Festival of the Holy Cross.
Death of CYRIACUS the dweller in the desert.

XX Death of Archbishop ATHANASIUS.
MÂLÎDÂMÂ, ATHENE, MÂRÊMÂ, PÎLÂ, ABRAHAM the monk, RADE'Ĕ, SÂDĔS, THADDEUS, EPIPHANIUS, ARMENIUS and SIMEON.

XXI CYPRIANUS and JUSTINA.
Festival of the Virgin.
Death of TIBERIUS the apostle.

XXII COTYLUS, 'AKSÛ and ṬÂṬÔS.
JULIUS of 'AḲFĔḤÂS.
BÂLÂN.

XXIII EUNABIUS and ANDREAS, EUSTATHIUS and his wife, THECLA, 44 martyrs, GREGORY, 'ĔNṢÎNÂ and BELÎNÂ, and Abbâ SALÂMÂ.

XXIV GREGORY the monk.
QUADRATUS, BÊTRĔWÂ, LATÂYN, Archbishop GABRIEL, THEODORE, NETROLOMES, AUSANIUS, NESTIUS, ZÎÂNUS, JUSTUS, 'ĔLSAREY, PHRATUS, COSMAS and DAMIANUS.

XXV JONAH.
BARBARAH and JULIANA.
RÔḲÂ, JOHN, ANDREW, PETER and ANTONIUS.

XXVI GABRIEL'S visit to ZACHARIAS.
Translation of the body of 'ABÔLÎ.
'AGÂTÎ and 10,000 martyrs of Egypt, and GEORGE.

XXVII EUSTATHIUS and his wife and two sons.
Death of THECLA.
ANTILARIUS the tax gatherer.
JOHN of DABRA ṢĔGÊ.

XXVIII 'ABÂDÎR and IRENE.
Death of SUSANNAH.
IRENE, 'ANḲUÔ MÂRYÂM, STEPHEN, ḤANNAH, PORPHYRINA and LUKE the monk.

XXIX Festival of the Nativity.

DAY

XXIX Translation of the body of St JOHN.
'ARSÎMÂ and AGATHA, and their companions.

XXX Festival of St ATHANASIUS.
Archbishop GREGORY of Armenia.
The calling of JAMES and JOHN, the sons of ZEBEDEE.
BÛLÂ, MÂRYÛ, PETER, and 'ASÔTÂRÊS.
'ABSÂDÎ and AARON of Galilee.
Death of SHÂLÛSÎ.

ṬĔḴĔMT

I ANASTASIA, CHERITON, SUSANNAH, and MARY, the sister of LAZARUS.

II Archbishop SEVERUS, TAKLÂ SAMÂ'ET, and HERIACUS.

III Archbishop SIMEON.
GEORGE, MACARIUS, THEOPHILUS, EUMARÂ, GREGORY, THEODORA, NINEVEH and its people and tribes.

IV BACCHUS and SERGIUS, BÂBÂ and MÂMÂ.
ANANIAS the preacher, ROMANUS, GABRA KRĔSTÔS, JOHN the eunuch, and the consecration of the Church of SĔNḤÂR.
'ABRĔHÂ and 'AṢBĔHÂ.

V Archbishop PAUL.
CYRIACUS and ḤANNAH.
JAMES the apostle, 'ADRÂWÔS, 'AWÂRÂS, 'ALDRÂKWÔS, and 'ENDRÔNÔS.

VI ḤANNAH, mother of SAMUEL.
PANTALEON.
RĔWÂḲ and ANTONIUS.
HABAKKUK.
DIONYSIUS, Bishop of Athens, JOSEPHUS and URIANUS.
ANTONIUS, Bishop of BÂNÂ.
ENOS, son of SETH.
HERMOLAUS, HERACLETUS, and BAṢALÔTÂ MÎKÂ'ÊL.

VII BÂWLÂ of ṬAMAW, MÎNÂS, ḤASÎNÂ, CYPRIAN and JUSTINA.

VIII MEṬRÂ, BACCHUS and PELAGIA, ḤÔR, BÛLÂ, SUSANNAH and her children, and AGATHON.

IX Archbishop LIBERIUS.
STEPHEN of Antioch.
The Eclipse of A.D. 1269.

DAY

IX Archbishop SIMEON, THOMAS the apostle, DAVID, a King of Ethiopia.

X Archbishop EUMENIUS.
SOPHIA and her three children, SERGIUS, JOHN the priest.

XI JAMES, Archbishop of Antioch, death of PELAGIA, 'ARMÂMÎ.

XII Feast of St MICHAEL.
MATTHEW the apostle, Archbishop DEMETRIUS, PETER, DIONYMUS, YÂ'EḲÔB, ABÛ ṬEFÂ, THEODORE and 'AMINUS.

XIII PTOLEMACHUS, ZACHARIAS the monk, 'EULÂNÂ, EULACIUS, THEODORE, 'ABLÂS, NITOLAUS and 'ABĔLÂ.

XIV PHILIP the disciple, MOSES the Great, GABRA KRĔSTÔS, 'ARAGÂWÎ (ZA-MÎKÂ'ÊL), TRÂKWÂ, DAMATIUS, 'EMRÂYÂ, and 431 martyrs.

XV BÎLÂMÔN and 560 martyrs.
SALATION, 'ATRAKIUS, YARPES, ANDRONICUS, ARMOLIUS, HERMES, HARMOKTIS, ADMANIA and ṢAMATÂ, Abbâ ISAIAH, and SILAS.

XVI Archbishop AGATHON.
MACROBIUS, 'ĔBLÔ, Abbâ PETER, PÂRĔBÛ and 45 men, ARÔN, ḲARBÛ, 'ANÂLYÛ, PAWLÎ, MARK and GÂDĔL.

XVII FILYAS, GREGORY, Archbishop DIOSCURUS, and STEPHEN protomartyr.

XVIII Archbishop THEOPHILUS, ROMANUS.
JOHN, 'ADRÂNÎ, 'ARTÊMÂTÊWÔS, HEPHAESTUS, LUDERIUS, 'ASMÂNÎT and his 7 children.

XIX BARTHOLOMEW of the FAYYÛM and his wife.
Council of Antioch.
JOHN of DAILÂM, SIMON, and the martyrs of AL-MAṬRÂ.

XX JOHN the short.
ELISHA the prophet.

XXI Festival of the Virgin.
Translation of the body of LAZARUS.
Archbishop JOHN, JOEL the prophet.
Deliverance of MATTHIAS by MARY the Virgin.

XXII LUKE the Evangelist, and his fellow martyrs.

XXIII Archbishop JOSEPH, DIONYSIUS of Corinth, JOSEPH of MANÛF. ṬENḲĔYÂḲÊ, THEODOSIUS, LAOS, TAXIS, JÔSÂB and ANDREW.

DAY

XXIV ABLARIUS, ṢABLA MÂRYÂM.
PAUL, LONGINUS, ZAINÂ, AUSIA and CONSTANTINE.

XXV BÛLÂ ('ABÎB).
'EBLÔY.
Consecration of the Church of St JULIUS.
Abbâ 'ABEL, and DALÎLÂ.

XXVI TIMON, JAMES, brother of Christ, ḤÛRÂS.
PHILIP and SAWGENÂS.

XXVII MACARIUS of ḲÂW.
PAUL of the Cell, JULIANUS and his fellow martyrs.

XXVIII MARCIANUS and MERCURIUS.
MAḴṢÛ, MACARIUS, death of JAPHET, and YAM'ATÂ.

XXIX Festival of the Nativity.
SAḲṬĔR and his servant.

XXX ABRAHAM the anchorite.
FALÎBÛN, KAYNÂ, MARTÊS, MÂRS, ISAAC the King.
Appearance of the head of JOHN the Baptist.

KHĔDÂR

I MAXIMUS, MANFIUS, VICTORIUS, PHILIP.

II Archbishop SANITIUS, Archbishop PETER.
SETENNA, 'ANESGESYÂ, Abbâ LÎBÂNÔS.

III CYRIACUS of Corinth.
ATHANASIUS and IRENE.

IV EPIMACHUS and AZARIANUS.
JAMES and JOHN of Persia.
THOMAS of Damascus, ZACHARIAS, 'ABAYDÔ and JOHN and their fellow martyrs, and Archbishop PETER.

V Appearance of the head of LONGINUS.
TIMOTHY, Abbâ YÔḤANNÎ.
Translation of the body of THEODORE, and dedication of a church to him.

VI Archbishop FELIX.
Appearance of Christ at ḲUĔSḲUÂM.
JÔSÂ, AFRÔS, ADINIUS, JUSTUS, MARTERUS, LUCIRIUS, SUNÎNUS, BANDICORUS, EULASIUS, CORNELIUS and 8000 (or, 17,000) martyrs of the company of ISIDORE.

VII GEORGE the Alexandrian.
NÂHRĔW, MÎNÂS of TAMAI.
Consecration of the Church of St GEORGE at Lydda.
ZENOBIUS and ZENOBIA.
MERCURIUS and JOHN.

DAY

VIII Festival of the Four Beasts.
Festival of the Archangel ÂFNÎN.
JOHN the priest.
Appearance of the Cross to CONSTANTINE.
COPRONIUS and 484 martyrs.

IX Archbishop ISAAC.
Council of Nicea.

X SOFIA and fifty nuns.
Council of Rômê.
PAUL and his three fellow martyrs.

XI ḤANNAH, mother of the Virgin MARY.
ARCHELAUS, Abbâ ELISHA, PACHOMIUS, MÎNÂS, URANIA.

XII Festival of St MICHAEL.
Archbishop PHILOTHEUS.
BA'EDA MÂRYÂM, King of Ethiopia.

XIII Festival of thousands of thousands of spirits.
'ASKANÂFER and his 13 disciples.
TIMOTHY, Bishop of ESNEH.
Archbishop ZACHARIAS.
LEṢṬELIA, MEKRÔNÂ, MARIANA, PHILOPATOR, 'ABRÂNÎ, HONORIUS the Emperor.

XIV CANITUS of Thrace.
DANIEL, the miracle worker.
JOHN of BÎZÂN, GÂRSES, BĂLĂṬĔN, JOHN the priest.
LAURESTUS, ANDREAS, MABRANUS, TRÂTÎNÂ, JUSTINA.
Consecration of the Church of ḲALMÔN.

XV MÎNÂS.
Abbâ MÎNÂS the archbishop.
MACCABAEUS of ḲÂSBAR.

XVI Consecration of the Church of 'ABÛNÂFER.
Archbishop JOHN, XYSTUS the bishop.
ṬÂṬÛS (TATIA), DANIEL the monk.

XVII Translation of the body of JOHN CHRYSOSTOM.
ABRAHAM, ḤÂRÎK, SHENUTI, ḲĔDÛS 'AMLÂK, WALATTA PETROS.

XVIII AṬRÂSÎS and YÔNÂ, PHILIP the apostle.
ELEUTHERUS and ENTIA.

XIX Consecration of the Church of SERGIUS and BACCHUS.
BARTHOLOMEW, THEOPHILUS and PATRICIA and DAMÂLÎS.

XX Archbishop ANIANUS.

DAY

XX Consecration of the Church of THEODORE.

XXI Festival of the Virgin MARY.
GREGORY the Thaumaturge, Archbishop COSMAS.
ALPHAEUS, ZACCHAEUS, ROMANUS, JOHN, THOMAS, VICTOR, ISAAC of ESHMÛNÊN.
JOHN of ASYÛṬ.
Translation of the body of DEBORAH (TCHEBARÊ).

XXII COSMAS and DAMIANUS, and 292 men and 49 women.

XXIII CORNELIUS.
OBADIAH the prophet.
Consecration of the Church of MARÎNÂ.

XXIV Festival of the Twenty-four priests.
'AZḲÎR and 38 other martyrs.
ḲÂLTEW, GÂYYÔS, 'ARTYÔ, DIOSCURUS.
JOSEPH of ṢÂNÂ.

XXV PHILOPATOR MERCURIUS, ACARIUS, ROMANUS.
SABLA WANGÊL, Queen of Ethiopia.

XXVI PELARIANUS and TÂTBÛSYÂ.
GREGORY of NYSSA.
KHÎRÛT and martyrs of NÂGRÂN.
ÎYÂSÛS MÔ'A, GÊLYÔS, MÂYEN, MEKWÂS, MARYÂLES.

XXVII JAMES the "chopped."
TIMOTHY, PHILEMON.
'AL'ÂRÊ, TAKLA ḤAWÂRYÂT, CLEMENT.

XXVIII SARAPÂMÔN.
LÎḲÂNÔS the priest.

XXIX Archbishop PETER.
The Birth of Christ.
The 47,000 martyrs in the reign of DIOCLETIAN.
CLEMENT, Archbishop of Rômê.

XXX ACACIUS, Archbishop of Constantinople.
MERCURIUS.
Consecration of the Church of COSMAS and DAMIANUS.
GABRA MASḲAL, King of Ethiopia, ANIANUS the Stylite, PETER.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

[Brit. Mus. MS. Oriental No. 660.]

[fol. 4 *a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD, we begin by the help of God and His good gift to write the MASḤAFA SĔNKĔSÂR which is being interpreted the Collection which our holy Fathers and Teachers of the Church compiled, namely the honourable father Abbâ MICHAEL, Bishop of the city of ATHRIBIS and MALÎG, and the honourable father JOHN, Bishop of the city of BÛRLES (PARALIA): and the other holy and honourable fathers who compiled this book from all the histories of the contendings of angels, and prophets and apostles, and of righteous men and martyrs, and of holy archbishops, and monks who dwelt in the desert, so that men may commemorate them and may read their contendings every day from the dawn of the first day of Maskaram until the end of the year. The compilation of this Book took place in the nine hundred and sixty-third year of the holy martyrs (A.D. 1247). May their prayer and blessing be with our King JOHN [I, 1667–1682] and his wife SABLA WANGÊL for ever and ever. Amen.

THE FIRST MONTH—MASKARAM

(SEPT. 8–OCT. 7)

I. MASKARAM

This blessed month of Maskaram is the first of the circle of the years of Egypt and Ethiopia. The [first] day and the night of this month are equal—twelve hours. Then the day during this month Maskaram diminisheth because this month is the first of the circle of the years of Egypt and Ethiopia. Now it is meet that we should make therein a great feast in all purity, because this [fol. 4 *a* 2] day is holy and blessed, and we should remove ourselves from evil works. And we should begin [to do] good works and new, whereby God is pleased, even as PAUL the apostle saith: "Behold, every work is made new in Christ. Behold old works have passed away, and behold new works are known, and every work is from God" (2 Cor. v, 17). Thus hath God had pleasure over us in Christ, and He hath given us the ministration of His mercy and compassion. And ISAIAH the prophet saith: "The Spirit of God is upon me; therefore hath He appointed me and sent me to preach to those who are in captivity, and to those who are in prison, and to set them free, and to the blind that they may see the light, and to those who are bound that they be set free, and to preach the year of the mercy of God" (Isaiah lxi, 1, 2). And DAVID saith: "Thou hast blessed the crown of the year [with] mercy, and the desert is satisfied with dew by Thy blessing" (Psalm lxv, 11).

On this day also JOB the righteous man washed in the water of the TAKAZÊ and was healed of all his sickness. And the people were in the habit, when the river TAKAZÊ was full of water, of dipping themselves in the new water, whereby they were blessed for all the rest of the year.

On this day died the holy Apostle BARTHOLOMEW, who was one of the Twelve Apostles. To this apostle the lot fell that he was to go to the city of EL-WÂH (the great Oasis, AL-KHÂRGAH). He and PETER [fol. 4*a* 3] went together to the people there,

and they preached to them, and called them to the knowledge of God. After that they performed before them signs and great wonders which terrified their hearts. After this PETER contrived to go into the city, and there he sold BARTHOLOMEW to be a slave, and BARTHOLOMEW worked in the vineyard with his master. And when he was preparing the young plants for planting out, they burst into flower and bore fruit immediately. When the son of the governor of that city died, BARTHOLOMEW the apostle raised him up from the dead. And all the people believed, and BARTHOLOMEW strengthened them in the knowledge of God. After this our Lord Jesus Christ commanded him to go to the city of BARBAR (*i.e.* the city of the Barbarians), and He sent to him ANDREW the apostle with his helper to help him. And the people of that city were exceedingly wicked, and they would not receive the apostles who were working before them signs and wonders. And God commanded one of the Dog-faced cannibals to submit to the apostles, and not to resist them in anything which they ordered him to do, and they took him with them to that city. And the men of that city brought out wild beasts against the apostles to eat them up, and straightway that Dog-face rose up against those wild beasts, and rent them asunder, and he also slew a great many of the men of that city. Because of this all the people were afraid [fol. 4*b* 1] and they turned, and did homage at the feet of the apostles, and they submitted to them, and they entered the faith of our Lord Jesus Christ—to Him be glory! And he appointed priests over them, and built churches for them, and the apostles left them praising God.

And BARTHOLOMEW the apostle departed to the cities which were on the sea-coast, whereof the people knew not God, and he preached unto them and converted them to the knowledge of God. And they believed on our Lord Jesus Christ, and they performed the works which were meet for Christ. And BARTHOLOMEW the apostle commanded the men to be pure, and to be remote from fornication. When AGRÎPÂ the king heard of him he was exceedingly angry with him, and he commanded his servants to put the Apostle BARTHOLOMEW in a hair sack and to fill the sack up with sand, and to cast him into the sea;

and they did so. And thus BARTHOLOMEW consummated his martyrdom.

On this day died the holy father Abbâ MÊLYÔS, Archbishop of the great [fol. 4*b* 2] city of Alexandria, the third from MARK the apostle and evangelist, and this abbâ archbishop was appointed in the twelfth (?) year of the reign of VESPASIAN the Emperor of Rome, fifty-four years after the Ascension of our Lord Jesus Christ. He pastured and guarded the flock of our Lord Jesus Christ nobly, and he sat on the episcopal throne twelve years. And he pleased God and died in peace.

And on this day died the righteous and excellent Abbâ MÊLKÎ. The fathers of this righteous man were among the nobles of ḲUELZEM (KOLSÛM, *i.e.* CLYSMA), which city is on the borders of Egypt; they were rich in gold and silver, and they gave alms to the poor and needy. His father loved God exceedingly, and he had no son. One day he saw the children learning their lessons, and in their hands were tablets whereon were written, "Let us remember our fathers who have taught us by their lives so that we may become children of God. O God, make their souls [fol. 4*b* 3] to have rest in the heavens with the righteous and the martyrs." And when the father of Abbâ MÊLKÎ heard these words from the mouths of the children he was very sorrowful saying, "Woe is me, for I have no son. Who will remember me when I die?" And he and his wife gave themselves up with zeal to fasting, and prayer and the giving of offerings. And God heard their petition and He gave them two children at once, a boy and a girl; and they rejoiced greatly in them. And the father brought them up as Christians, and he called the boy MÊLKÎ, and his sister SEFNÂ, which is being interpreted "Dove." And he had them reared very carefully. And when the boy was seven years old his father took MÊLKÎ to a teacher, and he taught him all the Books of the New and Old Testaments. And the Holy Spirit came upon him in full measure, and he did not play with the other children or indulge in games with them, but he read the Scriptures day and night.

And when the boy was twelve years old, the parents of the children called him and spake with him about their wish to take a wife for him, so that they might have a memorial; but MÊLKÎ was not pleased with this, and pretending to agree with them he said, "I consent to your words, and that which ye order me to do I will do." Now his soul wished to flee from the world. Then Abbâ MÊLKÎ said unto his father, "I wish to make a festival for the children who are at school with me"; and his father gave him ten hundred *dînârs* in gold (about £500) so that he might make a feast according to his desire, and he ordered the servants and the waiting men to minister unto him according to his wish. [fol. 5*a* 1] Then Abbâ MÊLKÎ mounted his horse, and went out before his father and said unto his serving men, "Take ye one hundred *dînârs* in gold and make haste and prepare a feast for us; I will go alone and invite my companions thereto." And his serving men hearkened to his voice, and turned away, and he departed by himself. The money which he had he distributed among the poor and needy, and his horse he gave to a certain poor man, and he had nothing left except the clothes which were on him. And as his return was delayed his serving men sought for him, but they could not find him, and they turned back weeping; and they told his father and mother and they wept a bitter weeping. His sister's eyes by reason of her excessive weeping went blind and she died. And Abbâ MÊLKÎ went to DABRA ṬUR, which was the monastery of his mother's brother MÂR 'AWGÎN. And this 'AWGÎN was a righteous man and he worked many signs, and under his authority there were seventy-two chosen monks. And Abbâ MÊLKÎ prostrated himself at his feet, and he said unto him, "I wish to dwell under thy shadow, and I wish thee to array me in the garb of the monk." And Abbâ 'AWGÎN said unto him, "From what city comest thou?" And he told him that ḲUELZEM was his city, and that he was the son of 'AWGÎN'S sister; and when 'AWGÎN heard this he rejoiced with a great joy, and he permitted him to be a probationer for three years, and he arrayed him in the garb of monasticism. And he contended with such great vigour in the ascetic life and kept such strict vigil always, that his fame was heard of

in all the country of Persia. And when he had been a monk for three years God gave unto him the gift of healing and he was able to drive out devils by his word. One day whilst he was [fol. 5*a* 2] walking about by himself reciting the Psalms he came to a place where there was a hollow, and in the hollow was a fig tree, and there were a great many shepherds weeping there. And Abbâ MÊLKÎ said unto them, "Why do ye weep?" And they said unto him, "The son of the governor of the city was eating figs here, and whilst he was doing so a great snake came out and swallowed him up, and the boy hath gone into its belly." And whilst they were telling him this the father of the boy with the people of the city arrived, and their clothes were rent and they were beating their faces; and he made entreaty to Mâr MÊLKÎ on behalf of his son. And Mâr MÊLKÎ said unto him, "Fear not, O my son, believe in God and thou shalt see a wonderful thing," and he turned his face towards the east and stretched out his hands and prayed for a long time. And when he had finished his prayer he summoned the serpent in the Name of our Lord Jesus Christ, and commanded to cast up the boy from inside him; and he cast up the boy who had suffered no pain whatsoever. And Satan, who was inside the serpent, cried out and said, "Whither can I go from thee, O MÊLKÎ, thou man of ḲUELZEM?"; and having said these words he dissolved himself into smoke. And when the father of the boy saw that his son was alive he brought gold and silver to the holy man. And MÊLKÎ refused to accept it from him, but he said unto him, "Let us become partners in the building of a monastery for me." And the father of the boy rejoiced and he built him a monastery which contained 300 cells for the monks, and he enclosed the building with a wall and provided iron gates therefor. Whilst they were building the church they found in one corner a huge stone which could not be raised by 300 men, but by the prayer of this [fol. 5*a* 3] righteous man the church was built out of that stone even as the builder wished. Then there assembled there 500 souls and they were chosen monks. And the report of the holy man was heard throughout the country, and the peopl used to bring unto him the sick folk who were sufferin

from sicknesses of every kind, and those who were possessed of devils, and they were all healed of their diseases through his prayer, and the men of Persia and Rômê were saved through the intercession of this righteous man. And when Satan, who is the enemy of good, saw this righteous man, he was jealous of him, and he went to the daughter of the King of Rômê and drove her silly, and she cried out and said, "There is no healing for me except through MÊLKÎ of ḲUELZEM." And the king her father hearkened unto her, and sent 400 men from his army out unto all directions so that they might bring Abbâ MÊLKÎ with care to him, and he took an oath that if they did not do so he would cut off their heads with the sword. And the soldiers who had been sent out found the holy man with difficulty, and they bowed down at his feet, and they told him the king's message, and about the illness of his daughter, [and said,] "Tell us what thou sayest." And Abbâ MÊLKÎ said unto him, "I am an old man, and I cannot travel to Rômyâ." And the soldiers said unto him, "If thou wilt not go with us the king hath promised to put us to death." When the holy man heard this he was very sorry, and he said unto them, "O my children, go ye your way, I and you will meet at the gates of Rômyâ"; and when they heard his words they departed. And at the end of the year, on the day when he knew through the Holy Spirit that they would arrive in Rômyâ, he prayed a prayer to God, and the Holy Spirit lifted him up and bore him [fol. 5*b* 1] to the gates of Rômyâ. And when the envoys found the holy man there they rejoiced greatly and they told the king of his arrival; and the king rejoiced greatly and went out and received him and brought him into his palace and seated him upon his throne, and told him concerning his daughter's sickness. And Abbâ MÊLKÎ ordered that she should be brought, and when they had brought her, the devil hurled her down and rent her until they thought that she was dead. And straightway Abbâ MÊLKÎ rose up and prayed a long time, and he sprinkled water over her face and anointed her with oil, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from her. And Satan went forth from her in the form of a black man, and the holy man seized

him, and shut him up in the house, and marked him with the sign of the Cross so that he should not go out. And when the king saw this, he bowed down at Abbâ MÊLKÎ'S feet, and he brought to him many possessions for the needs of his monastery, and the holy man refused them. And the king said unto him, "O my father, dwell here and I will build thee a monastery"; and the holy man said, "I cannot forsake my children." And the holy man dwelt in Rômyâ for a few days, and healed their demoniacs. And when he went out to return to his city, the king rose up and set him on his way with [an escort of] soldiers, and he came to the gates of the palace. And the holy man saw a great mass of stone which had been hollowed out and had been placed at the mouth of a fountain of running water, and a stone bowl so that horses might drink out of it. And he said unto the king, "Give me these stones for the use of my monastery." And the king said unto him, "Who will carry for thee? the stones which twelve men could not [fol. 5*b* 2] lift and carry them outside the city. If however, thou hast the strength [to carry them] do thou what thou pleasest." Then the holy man brought the Satan forth from the place wherein he had bound him, and he suspended the hollow stone from his neck, and he bound the bowl on the top of his head, and he ordered him to go before him. When the king saw this he marvelled exceedingly, and he turned and glorified God. And Saint Abbâ MÊLKÎ made the Satan to come into his monastery carrying these stones, and he ordered him to set them down at the gates, and they are there to this day. And he shut up the Satan in a cave and sealed him with the sign of the Cross so that he should not go forth again and tempt men. And when this holy man had been a monk for forty and five years, a voice came unto him from heaven saying, "Behold the day of thy death hath drawn nigh, and there remains unto thee three days only before thou shalt enter into everlasting joy." Then the holy man summoned his children and he commanded them to serve God and to keep themselves away from the error of Satan. After three days there came unto him the fathers of the monks, Abbâ ANTONY, and Abbâ MACARIUS, and Abbâ SÎNÔDÂ, and Abbâ BESYA, and Abbâ PACHOMIUS,

and they said unto him, "Come, O our brother, and rejoice with us in the kingdom of the heavens." And when they had said this unto him, his soul went forth from his body and the angels took it up into glory singing as they went, and they said, "He hath toiled in the world and he shall live for ever"; and they brought him into [fol. 5*b* 3] the Garden of Delight. And the archbishops, and the bishops and the priests assembled and they buried him in the church, and innumerable signs and wonders took place at his grave.

And on this day is celebrated the festival of RÂGUÊL, the angel, one of the nine archangels, who informed ENOCH concerning the fire which burneth, and the destruction of the world; and he is the angel of lights. May the intercession of this angel be with [us all].

II. Maskaram

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 6*a* 1] On this day Saint JOHN the Baptist, son of ZACHARIAS the priest, became a martyr by the hand of HEROD the wicked king. This JOHN the prophet rebuked HEROD because of HERODIAS, the wife of PHILIP, for he had married her and taken her to be his wife, and JOHN said unto him, "It is not right for thee to take thy brother's wife." And HEROD took Saint JOHN and cast him into prison, and he kept him there because he was afraid of him. And when his birthday came HEROD made a feast for the nobles of his kingdom and for the magistrates of the city of GALÎLÂ (GALILEE). And his brother's daughter came and stood up among the festal company and she danced and pleased the king, and he swore an oath that he would give her anything which she might ask from him, even if it were as much as the half of his kingdom. And she went out to her mother, and she said unto her, "What shall I ask the king to give me?" And her mother said unto her, "Ask him to give thee the head of JOHN the Baptist lying in a bowl." And when HEROD heard this he was

exceedingly sorry, but because of his oath and also because of those who were sitting at meat with him, and because he did not wish to be put to shame, he straightway commanded his servants to cut off the head of Saint JOHN, and to give it to the maiden. And they cut off the head of JOHN in the prison house and gave it to the daughter of HERODIAS in a bowl and she gave it to her mother. And there was great consternation that day, and their joy was turned to sorrow. And when the holy head of Saint JOHN was cut off, [fol. 6*a* 2] it flew up into the air out of the hands of the soldiers, and it cried out, saying, "It is not right for thee to take thy brother's wife"; and it is said that the head is at the present time in the country of Arabia. And the disciples of the holy man came and took his body and carried it away and laid it in a grave [where it lay] until the days of Saint ATHANASIUS, Archbishop of the city of Alexandria. And God commanded him to uncover the body of Saint JOHN, and Saint ATHANASIUS did so and laid it up by him until he could build a church for it. May his intercession be, etc.

And on this day died DÂSYÂ the soldier, a native of the city of TÂYDÂ of Egypt. ARIANUS, [fol. 6*a* 3] the governor of the city of ANTINOË, inflicted great tortures on this saint, and he cut off his head with a sword, and DÂSYÂ received the crown of martyrdom in the kingdom of heaven.

And on this day also DIDYMUS and the holy woman MARÎNÂ became martyrs.

III. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the General Council of Bishops took place in the city of Alexandria in the second year of the rule of the glorious father Abbâ DIONYSIUS the archbishop. This assembly took place because of certain evil men who had appeared in the country of Arabia, and who believed that the soul

dieth with the body, and that on the day of the Resurrection it shall be raised up with it. And they composed a discourse on the wicked belief and sent it to the men who were living in the city of Alexandria. And when the Abûna, the Archbishop Abbâ DIONYSIUS heard this thing he was exceedingly sorry about it, and he admonished them and commanded them to turn from this evil affair, but they would not hearken unto him. [fol. 6*b* 1] Therefore the Council assembled to discuss them, and he debated the matter with them, and made manifest their error, but they neither repented nor turned away from their evil counsel; and the archbishop and the whole Council anathematized them and cursed them. And he wrote a discourse on them wherein he said, "the love of God for the children is exceedingly great and mighty." And he explained in that discourse that the soul neither dieth, nor perisheth, nor decayeth, but that it abideth even as the angels abide, for it is a spiritual thing and is immutable and incorruptible. When it goeth forth from the body it is taken to the place for which it is suitable. And on the day of the Resurrection, when the trumpet soundeth, the dead bodies of men shall rise up by the command of their Creator. And all the souls of men shall go each into the body whereto it belongeth, and it shall rise with it, and according to its work it will either rejoice for ever, or suffer punishment for ever. And the two (*i.e.* soul and body) will remain in the state in which they have risen for ever and for ever and ever. May the prayer of this Council be, etc.

[fol. 6*b* 2] And on this day also a great earthquake took place in the country of Egypt and in all its borders, and the church of DÂSYÂ fell down at the time of the third hour of the day. And this church was in the name of MICHAEL the archangel. And it is said that a certain ungodly man asked the Christians to pay tax to him, but they would not give him anything; and when it was evening this man came with his followers and pulled down the church. This happened in the ninth year of Archbishop Abbâ MACARIUS, in the eight hundred and twenty-eighth year of the Holy Martyrs [A.D. 1112]. May their prayer and blessing be, etc.

And on this day are commemorated DIOSCURUS the martyr, and Archbishop DIONYSIUS, and the martyrs who were in TENSEL YÂḲÔTÔN, and many martyrs in Persia. May their prayer and blessing, etc.

And on this day died Abbâ 'ANBAS (Father LION) of the country of Ethiopia.

[fol. 6*b* 3] And on this day died Abbâ MÛSÊ (MOSES) of the desert of SCETE.

When this man became a monk he forsook the world, and departed into the desert, and he put himself under the yoke of fasting and prayer until God lightened his eyes to see a garden of olive trees and palm trees. At the beginning of each month he took what fell of the fruit of these trees, and ate it, and the amount of food which he was in the habit of eating was like that of a small bird. And his apparel was made of the fibre and bark of the palm. And the heat of summer and the cold of winter attacked him, but in spite of these he devoted himself to his prayer and fastings. And he had no knowledge of letters and writing. And all the various kinds of wild animals of the desert used to visit him, and he made friends with them and when the time of prayer drew nigh he made a sign to them with his hand and they departed. And when there was a time of want they would come and stand before him as if they wished to speak to him, and he knew through the Holy Spirit what they were seeking after, and he would bring down rain for them; and he lived in this manner for thirty and five years. And Satan was jealous of him, and he disguised himself and took the form of a very aged monk, and appeared in front of the cave of MÛSÊ (MOSES) and walked along limping. When the holy man saw him he thought that he was a dweller in the desert. And he went to him and took him into his cave and he continued in prayer for three days. And when the wild animals who used to visit the holy man saw this old man, they withdrew from him. Then that old man asked the holy man concerning his country and his belief, and Abbâ MÛSÊ (MOSES) told him all his work, [fol. 7*a* 1] and asked the old man in return concerning

his city and belief. And the old man said unto Abbâ MÛSÊ (MOSES), "As for me I have lived in the world and have committed sin for many years, and I have begotten a daughter. Then when I remembered the transitoriness of the world, I came out into the desert and have lived herein for forty years. I have remembered my daughter and I can find no one to whom to marry her except thyself, and it is for this purpose that I have come hither. When I die thou shalt bury me; I have orchards and gardens and thou shalt inherit them all." When Abbâ MÛSÊ (MOSES) heard these words he was terrified, and he said unto the old man, "How can I who am a monk do this?" And this old man brought unto him testimony from the Scriptures how ABRAHAM, and MOSES, and DAVID, though they were righteous men, had married wives. And through this the old man made the heart of Abbâ MÛSÊ (MOSES) to yield. And he shewed him a beautiful palace, and in it there was a beautiful maiden, and there came before Abbâ MÛSÊ (MOSES) a vision wherein the old man was dead, and the holy man was weeping over him, and was preparing his body for the tomb and then burying him. And when he went to consort with the maiden a mighty wind arose and he was driven backwards. When his senses returned the palace had disappeared, and the garden, and the maiden, and he was forced to go back to his dwelling. And he wished to eat a meal of the fruit of the tree from which he ate formerly, and the fruit was bitter in his mouth. And when famine compelled him he went forth into the desert, and again he met Satan under the form of an aged pilgrim who was going to Alexandria, and he was riding an ass, and was provided with meat and drink, and he took him with him and brought him into the city and left him there. And Satan appeared unto him in the form of a woman who was carrying [fol. *7a* 2] water. And seeing him in the garb of the men of the desert she asked him about himself, and he told her everything which Satan had told him; and she laughed at him in her heart, and she took him to her house and gave him meat and drink. And she told him the affair of her marriage, and how she was the daughter of a king who was dead, and how she possessed much property. When she saw that his heart inclined to her, she said to him

also, "I am a Jewess and we are many"; and then she seduced him with many crafty arts until he denied his Faith. And again she said unto him, "Come, let us take possession of my property in the place where I deposited it"; and she took him to an empty desert wherein there was no water. And she took him up to the top of a mountain, and she transformed herself before him, and she said unto him, "I am that Satan who leadeth very many into error. I seduced thee from the desert, and I enticed thee away from thy Faith. Behold, thou shalt die in this desert, and thy soul shall go into GAHÂNAM" (GEHENNA); and having said these things he disappeared from him. And the holy man turned to his right hand and to his left, and there was no way to escape and no water to drink. And as the matter pressed sorely upon him he fell down on the ground and scattered dust on his face and he became dizzy and wept until his soul wished to be set free from him. And God heard his cry, and He sent an angel unto him to console him, and he said unto him, "Thy sin is remitted unto thee. In three days thou shalt die and my servant SAMUEL, the dweller in the desert, shall bury thee." And straightway Abbâ SAMUEL came to him, and gave him peace, and comforted him, and took him with him into the church which 'AGÂBÔS the king had built in the desert which was hidden from the eye of man, [fol. 7*a* 3] and it was the cemetery for the company of monks. And when they arrived there they found the company of holy men, and they offered up the Offering, and received the Holy Mysteries. And there being a press of people Abbâ SAMUEL departed to obtain a blessing at the grave of the saints. And when [Abbâ MÛSÊ (MOSES)] arrived there, he knelt down on his knees and died straightway; and Abbâ SAMUEL buried him and wrote the history of him.

IV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ MACARIUS, Archbishop of Alexandria; now he was the sixty-ninth archbishop of the city. This father was an ascetic and practised strenuous

self-denial from his earliest years, and he craved for the garb of monasticism. He went up to the desert of SCETE and became a monk in the church of Abbâ MACARIUS, and he performed great and severe ascetic labours. He illumined his soul by reading the Holy Scriptures and translations of (or commentaries on) them, and he learned the explanations of them. He excelled in the working of righteousness, and he was appointed priest in the desert of SCETE. And when Abbâ MICHAEL the Archbishop, his predecessor, died, the bishops [fol. *7b* 1] and many priests and doctors of the Orthodox Faith went to the monastery of Abbâ MACARIUS, and they assembled in the church with the senior monks of SCETE, and sat there with them for many days debating and discussing the question of who would best fill this honourable position. And they found that this Abbâ MACARIUS was the best man, and they agreed unanimously to appoint him, because very many of the holy men of SCETE testified that he would best fill this position because of his righteousness, and his strenuousness and self-abnegation, and devotion to the ascetic life. And they took him and bound him with cords against his will, and he cried out and begged them to release him, and he said unto them, "I am not qualified to be raised to the dignity of archbishop, for my mother married two men." Now they knew that he said this so that they might let him go. And many came and bore witness concerning him, shewing that his mother was a virgin and that she had only married one man. Then they took him against his will, and they brought him to the city of Alexandria, and they appointed him archbishop. Then they brought him to MĔSR (CAIRO) and the deed of his appointment was read in the church of our Lady, the holy Virgin Mary, of Mu'allaḳah in the Greek, Coptic and Arabic languages. And during the whole time in which he sat he added to his works of righteousness daily, and he contended most strenuously. Every day he taught the people and admonished them in the fear of God. He gave alms and did works of mercy [fol. *7b* 2] for the poor and needy. During the whole of the period of his rule he never took anything from the Church, on the contrary he used to give God Most High a large portion of the dues which were

paid to him. He sat as archbishop for twenty and seven years, and he pleased God and died in peace.

And on this day also are commemorated SIMON the anchorite, and JOSHUA the son of NAWÊ (NUN), the disciple of MOSES, and 'ARDÂSÊ the archbishop, and 150 martyrs who suffered in Antioch, and 'ĔNTĔYÂ, one of the Seventy, of the people of 'ENṢĔNÂ, and THEODORE the bishop, from DABRA 'ĔLDÂNÛ, and theologian.

V. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÔFYÂ (SOPHIA) [fol. 7*b* 3] and her two daughters whose names were 'AKSÔSYÂ and BARNÂBÂ became martyrs; now this woman was a pagan (*'aramâwît*) and her parents worshipped idols. After this she came to the Bishop of MANÛFÊ (*i.e.* MANÛF AL-'ALÎÂ, or PANOUF RÊS, capital of the province of MANÛFÎYYAH) and believed in Christ, and said unto him, "I have believed in thy God." And after this he taught her all the Law of the Church, and he baptized her and her daughters in the Name of the Father and the Son and the Holy Ghost. Thereupon they laid an accusation against her before KALDĔYÂNÔS (CLAUDIANUS), the governor of the city, saying that she had become a Christian and had forsaken the worship of idols. And the governor questioned her closely and she did not deny it, and he condemned her and her daughters to be punished severely. And she exhorted them to be patient and said unto them, "Be strong, my daughters, and endure like the daughters of SÔFYÂ (SOPHIA), my lady 'ANGABÊNÂYT. I am her kinswoman and ye are as her daughters PÎSṬÎS 'ALÂPÎS and 'AGÂPÎS." And they answered and said unto her, "Fear thou not, we will follow thy steps"; and when they had said these things she kissed them devotedly. And when the governor saw them embracing her, he ordered his men to scourge the mother with whips in order to terrify the virgins. Then her daughters saw an angel of God come down and hide

the body of the holy woman, for the wicked men had stripped her naked to beat her, and they rejoiced and were glad. And whilst the men were beating their mother she never ceased to cry out, "I am a Christian." Then the governor commanded them to cut out her tongue down to the root, and they did so, and even after this she ceased not to cry out and to shout at him. After this the governor commanded them to take her into the prison, [fol. 8*a* 1] and he sent his wife unto her to persuade her; and when she would not be persuaded he commanded them to cut off her head with a sword, and they did so. And a certain woman took her body and hid it in her house, and she lighted a lamp before it and burnt incense to it. Then the governor summoned her daughters, and threatened them so that they might consent to obey him, but when they refused him he cut off their heads one after the other; and thus they consummated their martyrdom. And that believing woman took their bodies and laid them side by side by the body of their mother. And many signs appeared at their graves. And people with every kind of sickness were healed there. When CONSTANTINE was reigning he heard the history of Saint SÔFYÂ (SOPHIA) and he took up her body and translated it to Constantinople. Before [he heard] her history his people built a church, and wrote upon a tablet, "This is the house of CONSTANTINE"; and an angel of God came down and destroyed it. And he wrote, "This is the house of SÔFYÂ" (SOPHIA), and although the workmen wanted to cut it they left it written. One day whilst the son of the king was playing with his friends there, the angel of God whose name was RÛFÂ'ÊL appeared unto them and said unto them, "What is the name of this house?" And the youth said, "I do not know." And the angel said unto him, "Tell thy father to call it the house of SÔFYÂ" (SOPHIA). And the youth said unto him, "Wilt thou wait here until I come back?" and the angel said, "I will." And when his father heard this he knew that it was an angel, and he killed his son, and said, "The angel will not depart from that place because he must wait for the youth." And that angel is there to this day [fol. 8*a* 2] waiting for the youth. The length of that church is 709 cubits, its breadth is

309 cubits, its pillars are in number 366, its doors are 4, its altars are 8, its pools of water are 4, and the cherubim which are above the mercy seat have each two wings which overshadow the ark of the Law of God. And they brought here the coffer of Saint SÔFYÂ (SOPHIA), and the coffers of her daughters with great honour and glory. And they buried that woman who had gathered together their bodies with them. May the prayer of these holy women be with, etc.

And on this day also Saint MÂMÂS became a martyr. His father was called THEODOTUS and his mother was called THEOPHILA. This man lived in the days of the reign of YÔLYÂNÔS (JULIAN) the emperor, and his position was that of governor of the city of 'AWLÂTÔS. The parents of this holy man were Christians, and because of their belief in Christ he had shut them up in prison, and the mother of this holy man gave birth to him in prison. After his father and his mother had died [fol. 8*a* 3] in prison, a certain Christian woman took the blessed child and brought him up as her own son, and she called his name "MÂMÂS," the interpretation of which is "orphan," for he had neither father nor mother. And when he was fifteen years old the people brought an accusation against him before the governor saying that he was a Christian. And they took him and beat him with rods, and they hung him up head downwards with a heavy lump of lead tied to him, and they cast him into the sea, but he was saved from the sea by the might of God. And he hid himself under a cave and he fed himself on the milk of the *gâmûs*, (*i.e.* buffalo), those great black animals of the desert. Then the governor seized him again and cast him into the fire, but he was saved from the fire by the power of God. After this the governor's men let loose lions upon him so that they might rend him asunder, but by the power of God he leaped upon the back of a lion. Then the governor tortured him, and his men dragged him on the ground, and tore out his intestines with a three-pronged iron fork. By this torture the blessed MÂMÂS consummated his martyrdom, and received a crown of martyrdom in the kingdom of the heavens. May his prayer and blessing be with, etc.

[On this day also is commemorated LEBNA DENGEL, or DÂWÎT (DAVID) II WANÂG SAGAD, King of Ethiopia from Aug. 15, 1508, to Sept. 2, 1540.]

VI. Maskaram

[fol. 8*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Prophet ISAIAH, the son of 'AMÔṢ, MANASSEH having sawn him in twain with a wood saw. This prophet prophesied in the days of the reigns of five kings, that is to say UZZIAH, and JOTHAM, and AHAZ, and HEZEKIAH his son, and MANASSEH the son of HEZEKIAH. And he prophesied to AHAZ, saying, "A virgin shall conceive, and she shall bear a son, and his name shall be called 'AMÂNÛÊL, the interpretation of which is, 'God with us.' And it shall come to pass that he shall teach the nations, and shall bring them into his kingdom and into his faith, and he shall destroy the altars of the Jews and their priests. And offerings of praise, bread and wine, shall be received from priests who shall be from among the people" (Isaiah vii, 14 ff.). And he prophesied to HEZEKIAH and encouraged him when SANÂKRÊM (SENNACHERIB) the King of Persia (*sic*) besieged Jerusalem, and informed him that God would blot him out because of his blasphemy against Him (Isaiah xxxvi). And that night God sent MICHAEL the archangel to the camp of SANÂKRÊM (SENNACHERIB), and slew of the soldiers 180,000 and 5000 men, and those who remained [alive] left the camp and fled. And when HEZEKIAH the king was sick, God commanded him by the tongue of this prophet [fol. 8*b* 2] to set his house in order for he was to die. And when HEZEKIAH prayed to God, He sent unto him ISAIAH the prophet who made known to him that God had added to his days fifteen years. And God shewed him a sign so that he might be sure that what the prophet had told him was true (Isaiah xxxviii). And ISAIAH prophesied concerning the blotting out of the children of Israel, and he made manifest that only a few of them would believe him. And God made rain to fall by reason of his prayer, when

the people obeyed. And on one occasion when he was thirsty God made to flow the spring of water of SILOAM. And ISAIAH prophesied also to MANASSEH the king, the son of HEZEKIAH, who established the worship of idols, and he rebuked him because of his evil deeds. For this reason MANASSEH the king was wroth with him, and he sawed him in twain with a wood saw from his head to his feet. And all the days of the prophesying of this prophet were seventy years, and more than that. And he prophesied in the nine hundred and thirteenth year before the coming of Christ our Lord.

Salutation to 'EBNÔDÎ.

And on this day also the holy woman [fol. 8*b* 3] BASLANTYÂ in the days of DIOCLETIAN, the emperor who denied [Christ]. This holy woman was a Christian, and when she was nine years old the deniers of our Lord seized her and bound her hands and her feet, and cast her into the fire; but she was saved from the fire by the might of God. When she was thirsty she made a petition to God for water, and He caused water to come down and she drank. Then she committed her soul to the hand of God and cast herself into the fire, and she finished her testimony.

And on this day also are commemorated JAMES the monk, and 'ATÎMÔS the bishop, and BÂSLÎS, and 'ARÔNṬÔS, and RAWRĔWÔ, and SAWLWÂS, and SAWÂ, martyrs of God.

VII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father Abbâ DIOSCURUS, Archbishop of Alexandria; now he was the twenty-fifth archbishop of that city. His death took place on the island of GÂGRÂ after a [fol. 9*a* 1] great debate about the Orthodox Faith at the Council which the Emperor MARCIANUS (A.D. 450–457), the denier of Christ, had convened and to which he had summoned him. And when he arrived there he saw a great assembly containing six hundred and thirty bishops. And Saint DIOSCURUS said, "In what is the Faith lacking that it

is necessary to gather this great assembly because of the Faith?" And they said unto him, "This assembly hath been convened by the emperor's command." And DIOSCURUS said unto them, "If this assembly hath been convened by the command of our Lord Jesus Christ, to Whom be praise! I will remain, and I will utter with my tongue what God hath given me to say; but if this assembly hath been convened by the emperor's command, let the emperor manage his assembly as he pleaseth." Then the blessed DIOSCURUS tore up the document wherein LĔYÔN (LEO the Great, A.D. 440–461), Archbishop of Rome, had written the wicked creed wherein he had assigned to Christ two Natures, and two Wills after His Unity. And Saint DIOSCURUS spake by the Holy Ghost before the assembly and shewed that our Lord Jesus Christ was One—He Who was invited to the marriage-feast in Cana of Galilee as a man, and also He Who changed the water and made it sweet wine,—for He is God Almighty, and He is not separated in His works. And Abbâ CYRIL, Archbishop of the city of Alexandria, sent forth his testimony concerning the Word, and he said, "The union of the Word of God with the flesh is like the union of the spirit with the body, and like the union of fire with iron. And if there are two different Natures, [fol. 9*a* 2] and they are one in their unity, similarly our Lord Christ is one Messiah and one Lord, and one Nature, and one Will"; and none of those who were gathered together at that assembly dared to contradict him. And some among them had gathered together at the Council of Ephesus, which had been convened because of NEṢṬÛR (NESTORIUS), that infidel and enemy of our Lord Christ. And they informed the Emperor MARCIANUS the infidel, and the Empress BELKÂRYÂ, saying unto them, "There is no one who resisteth your commands concerning the Faith except DIOSCURUS, Archbishop of the city of Alexandria." And they brought DIOSCURUS to the emperor, and there were with him the senior bishops of the city and Council, and they debated the matter among them from morning until evening, but Saint DIOSCURUS would not change his Orthodox belief. And the emperor and the empress were irritated at this, and the empress commanded them to smite Saint DIOSCURUS on

his mouth, and to pluck out the hair of his beard, and they did so. Then he took the hair of his beard which they had pulled out, and his teeth which had dropped out, and sent them to the city of Alexandria, and he said unto the people, "Behold, this is the fruit of the Orthodox Faith." And when the bishops saw what great tribulation had fallen upon DIOSCURUS, they became afraid for themselves lest there should come upon them what had come upon DIOSCURUS. Therefore the bishops came to an agreement with the Emperor MARCIANUS, the infidel, [fol. 9*a* 3] and they wrote with their hands on his roll, saying as they did so with their tongues—may they be cut in pieces in Sheol!—and declaring that Christ hath two distinct Natures. And when DIOSCURUS returned, he sent to them and ordered them to bring to them the roll whereon they had written. And they sent it to him thinking that he would write on it even as they had done. And Saint DIOSCURUS wrote at the foot of the roll and excommunicated them all. And he also excommunicated every one who departed from the Orthodox Faith which our fathers the Apostles, and our holy fathers the Three Hundred and Eighteen Orthodox bishops who assembled in Nicea laid down. And the emperor was wroth, and he commanded that DIOSCURUS should be banished to the island of GÂGRÂ. And they took him there, and with him was Abbâ MACARIUS, bishop of the city of ḲÂW, and four others fled. And those six hundred and six bishops were sitting in Chalcedon. And when they had taken Saint DIOSCURUS to that place, there came upon him great tribulation through the bishop of that district, for he was a Nestorian. And he treated him with great contempt until God performed by the hands of Saint Abbâ DIOSCURUS signs and mighty wonders, and all [the people] bowed down at his feet, and were subject unto him, and they magnified his greatness. Thus God honoureth His chosen ones in every place. And Abbâ DIOSCURUS said unto Abbâ MACARIUS, [fol. 9*b* 1] "Thou shalt receive the crown of martyrdom in the city of Alexandria"; and he sent him with certain believing pilgrims to the city of Alexandria, and there he ended his testimony according as DIOSCURUS prophesied concerning him. And Saint DIOS-

CURUS having ended his good fight and pleased God, departed from this transitory world, and received the crown of his fidelity and entered into everlasting life. He died in the island of GÂGRÂ, and they laid his body there.

And on this day also died the holy father Abbâ SÂWÎRÔS (SEVERIANUS), Bishop of the city of GABLÂ (BYBLOS). The name of the father of this holy man was 'ABLÂRYÂNÔS (APOLLINARIS), and he studied foreign wisdom in the city of Athens. He went to the city of Caesarea and studied [Greek] philosophy and literature, and he returned to Rome and studied the doctrine of the Church, and he learned by heart [fol. 9*b* 2] the Books of the Old and the New Testaments in a few years. After this his parents died and they left him exceedingly great wealth and endless possessions, and he wished to give them all to Christ so that he might receive it back a hundredfold. He built a great house wherein might be received travellers, and pilgrims and strangers, and the poor, and the afflicted. And he planted gardens and made for them storehouses whereto the fruits of the earth might be carried, and those places which he made for the poor and the needy are called by his name to this day. His brother was a magistrate of that city and he laid an accusation against him before HONORIUS, Emperor of Rome (A.D. 395–423), and said unto him, "SÂWÎRÔS (SEVERIANUS) hath scattered all his possessions and he saith, I give it to Christ, and I shall receive a return therefor from Him as it is promised in the Holy Gospel." And these words pleased the emperor, and he rejoiced in Saint SÂWÎRÔS (SEVERIANUS) and loved him exceedingly. And HONORIUS the emperor commanded that SÂWÎRÔS (SEVERIANUS) should neither be separated from him nor leave the royal palace, and he used to go with him to church always and stand all night in prayer [with him]. Moreover the righteous Emperor HONORIUS used to practise the works of the monks in secret, and to wear next his body a hair shirt under his royal apparel. In those days the Archbishop of the city of Rome was Saint YÔNÂKĔNDÎNÔS (INNOCENT I?), and it was revealed unto him by God that SÂWÎRÔS (SEVERIANUS) should be appointed bishop over

many peoples. And he loved him [fol. 9*b* 3] and he honoured him exceedingly, and he wished never to be separated from him; everyone loved him, and THEODOSIUS (II), Emperor of Constantinople (A.D. 408–450), heard of his fame. And when SÂWÎRÔS (SEVERIANUS) saw that everyone honoured him, he was afraid that his labour would be wasted, and he wanted to leave that place secretly. And the angel of the Lord appeared unto him and commanded him to go to DABRA GABLÂ and to become the father of the monastery and of many souls. And having put on the monkish garb he went forth by night, and with him was his disciple THEODORE. And God sent forth a light like unto a wheel which went before him until he came to DABRA GABLÂ. And there was there a certain righteous man who was the abbot of that monastery, and he learned in a vision concerning the coming of Saint SÂWÎRÔS (SEVERIANUS). And he went out to him, and welcomed him and embraced him, and told him how a vision concerning him had appeared unto him, and he marvelled greatly. And his fame arrived in every region, and all the people came to him, and the number of the men who thronged to him could not be counted. And the Emperor THEODOSIUS sent forth from him men of position to build monasteries for Saint SÂWÎRÔS (SEVERIANUS). And the angel of the Lord marked out for them the places wherein they were to build monasteries for him. And he was the comforter of many souls, and God performed many signs by his hands and wonders innumerable, and among them was the wonder concerning the daughter of the governor of GABLÂ, in whom Satan used to dwell. And Satan said to her father, "If thou [fol. 10*a* 1] wilt drive away SÂWÎRÔS (SEVERIANUS) from this place I will go out of thy daughter." And when the father of the girl heard this word, he rose up and went to Saint SÂWÎRÔS (SEVERIANUS), and told him what Satan had said to him and asked him to heal his daughter. And the holy man wrote upon a paper for him these words: "In the Name of the Lord Jesus Christ get thee out of her"; and her father took that paper and carried it to his daughter, and straightway Satan went forth from her. And again there were gathered together many people, the SÂMRÂWÎYÂN and

others. Now they formed a large company, and they wished to come into the monastery of Saint SÂWÎRÔS (SEVERIANUS) and to pillage it. And God brought a darkness upon them, and they remained for three days and three nights without seeing anything at all; and they made supplication with many tears to Saint SÂWÎRÔS (SEVERIANUS), and he dismissed them and they departed. And when any of those monks who were under his authority fell sick, he prayed over them and healed them, and he comforted them all and taught them the fear of God until they all became like unto the angels of God. And there was a bishop of that city whose name was PHILOTHEUS, and he learned from a vision of God that Saint SÂWÎRÔS (SEVERIANUS) would succeed him as bishop, and he sent letters to all the peoples and commanded them to take Saint SÂWÎRÔS (SEVERIANUS) and to appoint him bishop, because God had chosen him for this dignity. Then straightway the righteous Emperors HONORIUS and ARCADIUS and their governors, took [fol. 10*a* 2] Saint SÂWÎRÔS (SEVERIANUS) and appointed him bishop of the city of GABLÂ, and he fought a great and strenuous fight for the preservation of his flock and of the peoples. And there was in that city a certain Jew whose name was SEḲṬÔR, and he was very learned and boasted himself of his knowledge of the Law of MOSES. This man came to Saint SÂWÎRÔS (SEVERIANUS) and disputed with him, and he would not listen to one word which came out of the mouth of Saint SÂWÎRÔS (SEVERIANUS). After this God appeared unto the holy man in a vision and informed him that the Jew would become one of the holy and blessed people of Christ. And when the Jew went to his house he saw during a sleep the places of severe punishment, and it seemed as if one said unto him, "Look upon these unbelieving Jews, thy kinsmen, and observe how they and all those who have not believed in Christ, dwell in severe punishment which shall be for ever." And on the following day that Jew came to Saint SÂWÎRÔS (SEVERIANUS) and fell down and did homage at his feet, and asked him to make him a Christian. And straightway he baptized him with Christian baptism, and his house and all the men of his city. When all the other Jews heard that their chief had become a

Christian, they believed and were baptized and became Christians, and they became even as those who were born in the Christian Faith. And Saint SÂWÎRÔS (SEVERIANUS) entreated some other men who were called NÎMÔNṬÔS, now they were magicians, to enter the Christian Faith, but they would not hearken unto him [fol. 10*a* 3] because they were puffed up by their magic. Now when a man was coming to them they would scatter dust in his face, and he would not be able to see anything. And Saint SÂWÎRÔS (SEVERIANUS) entreated our Lord Jesus Christ with tears, to bring those men into the Christian Faith. And God brought upon those men a severe disease which did not affect anyone among the Christians, even as He did in the land of Egypt when He brought a plague upon PHARAOH, and his army, and the Egyptians in the days of old. And the magicians perceived their error, and that this disease had come upon them because they had not hearkened to Saint SÂWÎRÔS (SEVERIANUS). And they rose up and came to the saint and became Christians, and all that city became one pasture. And Satan groaned and cried out like an old man who has rent his garments, and he said, "Behold, I am in distress in every part of the world. Holy monks have filled all the country of Egypt from one end to the other, the Archbishop YÔNÂKÊNDÎNÔS (INNOCENT I) dwelleth in the country of Rômê, JOHN of the Golden Mouth dwelleth in Constantinople, and this place only was left unto me, and behold SÂWÎRÔS (SEVERIANUS) hath taken it from me." And the men of Persia sent a despatch to the Emperors HONORIUS and ARCADIUS, seeking to be their allies in battle, and these righteous emperors sent the Persian dispatch to Saint SÂWÎRÔS (SEVERIANUS). And when [fol. 10*b* 1] he had read it he wrote a dispatch to the Emperors HONORIUS and ARCADIUS to instruct them [in his views], and he said unto them, "If we belong to Christ, and if our kingdom belongeth to Christ, we have no need of armour, or spears, or troops." And he began to remind them of the signs which God had wrought for the righteous kings of olden time, and how He had made them strong and how they had vanquished their enemies. And before the great fast came the Perṣians being ashamed departed from them. As concerning

JOHN CHRYSOSTOM. Having brought Saint SÂWÎRÔS (SEVERIANUS) with the bishops, the holy man admonished with great severity the Empress EUDOXIA, because of JOHN CHRYSOSTOM, for he had done nothing whatsoever worthy of banishment. And when the empress would not hearken unto him, he returned to his city and wrote discourses in which he admonished her severely, and these discourses are read in orthodox churches unto this day. And Saint SÂWÎRÔS (SEVERIANUS) waxed old, and his days were one hundred years. Before his departure from the body, at the tenth [hour] of the day the angel of God appeared unto him, and summoned him to go forth from this world and from toil into rest. And the holy man ordered his people to continue to keep the Law of God; then he died and delivered his soul into the hand of his Creator. His death took place two years after JOHN CHRYSOSTOM died, [fol. 10*b* 2] and one year after Saint EPIPHANIUS, Bishop of Cyprus, died (A.D. 394). When Saint SÂWÎRÔS (SEVERIANUS) was dead, they prepared his pure body for burial as was meet, and they sang spiritual songs and laudatory sentences and buried him in a grave.

And on this day also AGATHON, PETER, JOHN, AMMÔN, and AMMÔNÂ and their mother RAPÎḲÂ (REBECCA) became holy martyrs. These holy men came from the city of ḲÔNYÂ, on the borders of the district of ḲÛS in Upper Egypt. And our Lord Christ appeared unto them and informed them what would happen unto them, how they would receive the crown of martyrdom in the city of SEBRÂ which is near the city of Alexandria, and that they would take their bodies to the city of NÎḲRĔHÂ to the north of the land of Egypt. And the holy men rejoiced at this vision, and they rose up early in the morning and gave all their possessions to the poor. Now AGATHON their eldest brother was a man of high position in his city, and everyone loved him, and RAPÎḲÂ (REBECCA) their mother encouraged them and incited them to bear patiently punishment for the Name of Christ. Then they came [fol. 10*b* 3] to the city of ḲÛS and confessed Christ before DIONYSIUS the governor, who condemned them to a severe punishment; and

he tortured their mother before them, and she bore the torture bravely and rejoiced, and then he tortured her five sons. And when he was weary of torturing them they advised him to send them to the city of Alexandria so that they might not lead astray the people, for they were held in great affection by all, and many men through them believed in Christ and received a crown of martyrdom. And when they had brought the holy men to ARMENIUS, the governor of the city of Alexandria, now he was in the city called SÂBRÂ, and he learned about their fight, he tortured them very severely. He hacked their bodies with knives, he cast them into a large vessel and kindled a fire on top of them, he threw them on to the wheel, and hung them up head downwards. And in all these tortures our Lord Christ supported them against death until the governor and all his people were ashamed. Then the governor commanded his men to cut off their heads with a sword, and to sink their bodies in the sea. And straightway they cut off their heads with a sword, and they laid their bodies in a small boat so that they might cast them into the sea. And God sent forthwith an angel to a certain rich man of the city of NEḲRÂHÂ to the north of Egypt, on the borders of MAṢÎL, and commanded him to take the bodies of the saints. And that rich man went and gave much money to the soldiers, and took the bodies of the holy saints, [fol. 11*a* 1] and he heard a voice which said, "This is the abode of the saints." And he laid them in the church until the time of tribulation passed by, and then he revealed their existence; and they built a fine church and laid their bodies therein. And God made manifest from their bones many great signs and wonders, and recently they translated their bodies to the city of SAMNÛṬYÂ (SAMHÛD in the province of FARSHÛT).

And on this day also FÂSÎLADAS (BASILIDES) and two thousand [of his companions] were martyred.

And on this day also are to be commemorated DÂS, GÂGRÂ, NÂWLÂ, Bishop of Antioch, and PETER the monk.

And on this day also is commemorated the birth of ḤANNÂ the mother of our Lady.

VIII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ZACHARIAS the priest, the son of BERACHIAH, was martyred by the hand of HEROD the king. When the angel GABRIEL announced to this priest [fol. 11*a* 2] the birth of JOHN his son, he did not believe his word. Because of this Gabriel said, "Thou shalt be dumb until the child is born," and he was dumb until the child was born; but when he was born, he spake and he glorified God, and he wrote and said, "His name is JOHN." And the Holy Gospel beareth testimony concerning him, and sheweth that he and his wife were righteous, and that they walked in the Law of God without blemish. When our Lord Christ was born, and the men who were soothsayers came to worship Him, HEROD was troubled and feared for his kingdom. For this reason he sent and slew all the children of Bethlehem of Judah whose days were two years and less than two years, and HEROD thought that among their number he would kill Christ. And the angel of God appeared unto JOSEPH in a dream, and he took our Lord and MARY His mother and they came to the land of Egypt. And the mother of JOHN took him, and went out into the fields, and fled into the desert of SÎNÂ, and she dwelt there bringing up her child for seven years. Then the mother of the boy died and left her child alone in the desert, and there he stayed until his shewing himself to Israel. When HEROD killed the children he thought in his heart that JOHN was Christ, and he sent his lictors to seek for him with his father ZACHARIAS. And ZACHARIAS said unto him, "I know neither where the boy is nor his mother." And HEROD said unto him, [fol. 11*a* 3] "If thou dost not bring thy son unto me I myself will slay thee"; but ZACHARIAS was not afraid of him. And HEROD told his soldiers to slay ZACHARIAS, and they slew him between the sanctuary and the altar; and God hid his body and his blood became like unto stone. And when the priests and the people were coming to prayer according to their wont, one of the priests arrived and went into the sanctuary, and he found the blood and he heard

a voice which cried out in the altar, saying, "ZACHARIAS the son of BERACHIAH hath been slain"; and his blood continued to cry out until it was avenged. Now this ZACHARIAS, the son of BERACHIAH, was not one of the twelve sons of the prophets, for that ZACHARIAS was not killed, but died in the country of ÛRÂTÎ where his body was found in a perfect state and undecayed, and they built a church for it. As for this holy man ZACHARIAS, [the father of JOHN,] his body was never found, but his blood became a witness of his slaughter. And it is also said that when HEROD slew the children a certain Jew said unto him, "Behold, a son hath been born unto ZACHARIAS even as the angel of God told him, peradventure he is Christ." And HEROD sent his lictors to slay the child JOHN. And ZACHARIAS said unto them, "I have taken the child to a certain place; come ye with me and take him from that place." And the lictors went with him until he brought them into the sanctuary. And he set his son JOHN on the wing of the altar, where the angel of God [fol. 11*b* 1] had announced [his birth], and immediately the angel of God snatched away the child, and carried him off to the desert ZÎFÂTÂ. And when the lictors could not find the child they slew ZACHARIAS his father. Therefore did our Lord say unto the Jews, "The blood of ZACHARIAS whom ye slew shall come upon you," for it was the Jews who were the cause of his slaughter.

And on this day also died MOSES the prophet and righteous man, and the head of the Prophets. This prophet laboured with the people of God, and he suffered tribulation with them until [his] death and he delivered up his soul. This man it was who worked signs and wonders in Egypt and in the sea 'ÊRTÊRÂ (RED SEA), and he was not well pleased to be called the "son of Pharaoh's daughter," who brought him up, when his parents had cast him into the river of Egypt because of the decree of Pharaoh [fol. 11*b* 2] who commanded that all the male children of the Hebrews should be destroyed. When the daughter of Pharaoh the king found him she took him and reared him as if he had been her own son. And when he was fully forty years old he saw an Egyptian slay one of the

Hebrews, and straightway he avenged the Hebrew and slew the Egyptian. On the following day he saw two other men fighting together, and he attempted to make peace between them. And he who was in the wrong rose up and said unto him, "Dost thou wish to slay me as thou didst slay the Egyptian yesterday?" And because of this MOSES fled to the land of Midian and there he married a wife and begot two sons. When he was eighty years old there appeared unto him a vision and a fire in the *pâṭôs* tree, and when he came to look and to learn [what it was], God spake unto him from out of the tree, and commanded him to depart to Egypt, and to bring out the Children of Israel from there. Then God worked ten plagues with His own hands upon the Egyptians; the first was the river which became blood, and the last was the slaughter of the first born of the Egyptians. After this He brought the people out of the land of Egypt, and He divided the sea 'ÊRTĔRÂ (RED SEA) and made them to pass through it, and He brought back the water of the sea over their enemies, PHARAOH and his host, and drowned them in the sea 'ÊRTĔRÂ (RED SEA). And He brought down [fol. 11*b* 3] for them "Manâ" in the Arabian desert forty years, and He made water to flow forth from a rock; all these beautiful things did MOSES the prophet perform for them. And they used to curse him, and many times they wished to stone him, but he was longsuffering with them, and he prayed to God for them, and because he loved them greatly he said unto God, "If Thou wilt not forgive this people their transgression, then blot out my name from Thy book" (Exodus xxxii, 32). And the Book is a witness concerning him—that he spake with God five hundred [times], and the words testify [that God talked with him] as a man talketh with his friend. And his face shone with the light of the glory of God, and he was obliged to veil his face so that the children of Israel might not die when they looked upon it. When he was fully one hundred and twenty years old God commanded him to deliver the people over into the hand of JOSHUA, the son of NUN, his disciple, that he might shepherd them. And he called JOSHUA and commanded him with the command of God and the Law, and he delivered the people into his hand, and informed him that he

was to bring the people into the land of [their] inheritance. And after MOSES had made the Tabernacle of Witness and everything which was in it by the command of God, he died in the mountain and was buried there, and God hid his body so that the children of Israel should not take it and worship it. And the Book testifieth among the children of Israel there never rose up a prophet who was like unto MOSES. [fol. 12*a* 1] When Satan wished to uncover (or reveal) the body of MOSES, MICHAEL the archangel rebuked him, and prevented him from doing so, even as JUDE the apostle testifieth in the book of the apostle (verse 9). And the children of Israel mourned for MOSES three days.

And on this day also DÎMÂSYÔS (DIMASIUS) became a martyr. This holy man was from the city of DĔRSĔBÂ on the borders of DANṬU to the north of the land of Egypt, he loved the Church, and the poor, and he visited the sick. And a man who was shining with light appeared unto him and commanded him to go and receive the crown of martyrdom, and he made covenants with heaven and rejoiced greatly. And he forsook his father and went forth from his city, and he prayed to God to give him help during the torture for His holy Name's sake. And he came into the city of ATHRIBIS and confessed Christ before the governor, who tortured him severely and sent him to LUCIANUS the governor of the city of Alexandria. And whilst he was in the boat, our Lord Christ appeared unto him, and comforted him, [fol. 12*a* 2] and encouraged him, and promised him everlasting happiness; and his soul rejoiced and was exceedingly glad. And LUCIANUS tortured him very severely and then cut off his head with a sword; thus DIMASIUS received the crown of martyrdom in the kingdom of heaven. And the people of his city came and took away his body, and paid great honours to it, and through it signs and mighty wonders took place.

And on this day also are commemorated: LUCIANUS the martyr, 'ÊRMĔYÂS (JEREMIAH), and the nobles 'ANDÊWÂ and 'ÊLYÂNÔS (ELIANUS ?), and 'AMMÔN the monk.

IX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy father Abbâ BÎSHÔRÂ (PISOURA), Bishop of the city of MAṢÎL (the MELEDJ of the Copts and METELIS of the Greeks), became a martyr. This holy man became Bishop of the city of MAṢÎL, which is beloved of God, [fol. 12*a* 3] of the country of Egypt. When DIOCLETIAN was reigning and was persecuting the Christians, this holy man wished to pour out his blood for Christ's sake. And he gathered together all the people, and set them before the Holy Offering, and taught them many righteous ordinances, and after this he informed them that he wished to pour out his blood for Christ's sake. And they all, both great and small, wept, and said unto him, "What aileth thee that thou wouldst leave us? We are thy pupils; we will not permit thee to depart." And they wished to prevent him, but they could not prevail upon him [to stay], and they allowed him [to depart]. And he committed them to Christ, and he embraced them, and he went out from them, and they set him on his way weeping bitterly as they went. And three bishops went with him, who were BASKÔS and FENÂBÎKÔS and THEODORE. And they went together to the city of the governor, and they confessed Christ before him, and he tortured them cruelly and multiplied their punishments. And when he knew that those bishops were the parents of Christians, now the bishops were bold and endured the tortures with great fortitude, for our Lord Christ confirmed them, the governor ordered [his men] to cut off the heads of the three bishops. And they cut off their heads with a sword, and they received their crowns of life in the kingdom of the heavens. And the holy body of BÎSHÔRÂ (PISOURA) resteth to this day in the city of NASÊL [fol. 12*b* 1] on the other side of the river.

And on this day FÂSÎLADAS and 14,730 men and 7 women were martyred [with BASILIDES].

And on this day also is commemorated the miracle which took place in the city of FRÛMYÂ in the country of Rômê. This man, like the people from the country of the Greeks, was fired excessively with devilish envy of the signs and wonders which used to appear in the church of the glorious angel MICHAEL, the captain of the hosts of heaven. And they wished to turn the stream of water from the Nile which flowed through the district on to the church, so that they might submerge it, and destroy the sacristan who had it in charge. And straightway MICHAEL the captain of the heavenly hosts, the divine angel, appeared unto NÂRṬÎNÔS, the sacristan of the church, and he drew nigh unto him, and said unto him, "Be strong, and fear not." And he smote a rock with the staff which was in his hand, and the rock was split open like a window, and the stream of water flowed out through it. [fol. 12*b* 2] And those who saw this marvelled and praised God, and paid honour to MICHAEL the archangel. And from that day to this that stream of water can be seen flowing through the rock, and not approaching in any way the church of the Archangel MICHAEL.

And on this day also died King YÂSÂY (YÛSYÂS who lived in the eighteenth century) who finished his fight on a tree, and pleased God.

X. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was revealed the miracle of our Lady MARY in the city of ṢÊDÊṆYÂ when oil dropped from the tablet with her portrait [painted] upon it [fol. 12*b* 3] as if it had been clothed with flesh. Now, it is said that LUKE the evangelist painted this portrait. And the cause of its coming to ṢÊDÊNYÂ was a certain widow whose name was MARTHA, and who turned her house into a habitation for pilgrims; and she loved our Lady MARY exceedingly, and ministered unto her with all her power. One day there lodged with her a certain righteous monk whose name was THEODORE, and she received him with joy.

And on the following day when she was bidding him farewell, she said unto him, "Whither goest thou, O father?" And he said unto her, "I go to worship in the Sanctuary in Jerusalem." And she said unto him, "Take a little money from me to buy me a picture of our Lady MARY, and bring it to me when thou returnest to me"; and he said unto her, "I will buy [a picture] with my own money, and bring it to thee." And when he had arrived in Jerusalem he knelt and prayed in the holy places, and he set out on his return journey without having bought the picture. And immediately he heard a voice which said unto him, "Why hast thou forgotten to buy the picture?" And being troubled by the voice he turned back into the market-place, and found a picture of our Lady MARY, which had sweet features and a beautiful form. Having bought it he wrapped it up in cotton and in fine linen. And as he was travelling along a terrible road in the desert thieves rose up against him, and when he was wishing to take to flight, a voice came forth from that picture which said, "Fear not: complete thy journey"; and he went on his way and none challenged him. Another time a savage lion rose up against him and wanted to rend him, and straightway an awful voice came forth from that picture and drove away the lion. And when THEODORE saw [fol. 13*a* 1] all these signs and wonders, he wanted to carry that picture to his own city, and he did not wish to give it to the widow. And as he was travelling by boat on another journey, the wind rose up against him and carried him towards Damascus. And having disembarked he went into the house of that widow with several other pilgrims, and he did not discover himself to her, and she did not know him. And on the following day when he wished to go forth secretly and to depart to his city, the gates of the house failed to work and they remained jammed throughout the day; in the evening the monk returned to his abode, and when the widow saw him she wondered. And he continued to do this for three days, returning each evening; he saw the gate, but when he wished to go through it, he was unable to go on his way. Then the widow took him and said unto him, "O my father, what aileth thee? Is thine heart troubled that I see thee thus disturbed?" And

then he told her everything that had come upon him in the matter of the picture. And straightway she brought him into her house, and she opened the wrappings of the picture and found that drops of sweat were falling from it; and by reason of her joy she kissed the hands and feet of the monk. Then she took the picture into her prayer-chamber, and laid it upon a stand in a recess with great honours. And she made for it a brass grating, so that no one could touch it, and she hung before it lamps which burned by day and by night, and outside these she hung silken curtains. Beneath the picture she set a marble bowl into which the drops of oil which sweated out from it might be collected. And that monk dwelt [fol. 13*a* 2] with the widow, and ministered to the picture of our Lady MARY until they both died. And when the archbishop of that city heard the report of the picture, he, and the bishops and the priests and all the people came [to the house], and when they looked at the tablet with the picture they found that it was in the condition of being covered with flesh; and they marvelled at this divine work. And having emptied out the oil from the bowl, and divided it among themselves as a blessed thing, the bowl filled up [again] immediately. When they attempted to remove the picture to another spot a great earthquake took place, and many people died; and the picture remaineth there until this day.

And on this day died JUDITH the prophetess, who delivered Israel from the hand of HOLOPHERNES, the evil one, through the wisdom and counsel which she employed until at length she cut off his head by the might of God which was upon her.

[fol.13*a* 3] And on this day also the birth of our holy Lady, the Virgin MARY, took place according to what is written in the Book of Exposition of Saint Abbâ MACARIUS of DABRA SKETE (the monastery of SCETE). And it is also written in the Book of Exposition of Upper Egypt, and it is written in the Holy Scriptures. On the thirteenth day of the month Ṭâkhshâsh (Dec. 7–Jan. 6), the righteous woman ḤANNÂ, the mother of our holy Lady, the Virgin MARY, conceived, and her bringing

forth took place on the first day of Maskaram (Sept. 8–Oct. 7). And it is found in other books that on the seventh day of the month of Naḥasê (August), God sent the angel GABRIEL to the righteous JOACHIM and told him, saying, "Thy wife ḤANNÂ shall be with child." And immediately she had union with her husband JOACHIM she conceived, and she brought forth on the first day of the month Genbôt (May 6–June 5). And it is meet that we should commemorate the festival of the birth of our holy Lady the Virgin MARY on both of them, because she maketh intercession for us to her beloved Son at all times, and behold, we will write the commemoration of her birth on the first day of the month Genbôt. May her intercession be, etc.

[fol. 13*b* 1] And on this day also the MÂTRÔNYÂ became a martyr. This holy woman was a handmaiden to a Jewish woman, and she was a Christian even as her parents were Christians. And that Jewish woman her mistress hated [Christianity], and she wished to make her maid abandon the Christian Religion, and to bring her over to the Jewish Faith, which she would not embrace. For this reason she reviled MÂTRÔNYÂ and made her service heavy upon her. One day MÂTRÔNYÂ followed her mistress the Jewish lady until she brought her to the Jewish synagogue, and MÂTRÔNYÂ turned aside and went into the holy church. And when her mistress asked her, saying, "Why didst thou not come into my synagogue?" the holy MÂTRÔNYÂ answered and said unto her, "God is very remote from thy synagogue, and how would it be seemly for me to enter therein? But the place which is seemly for me to enter is the holy church, which our Lord Jesus Christ purchased with his precious blood." When her mistress heard these words she was wroth with her and beat her severely, and shut her up in a dark place wherein she remained for four days without food and drink; then the Jewess had her brought out from her prison [fol. 13*b* 2] and beat her cruelly with many, many stripes, and once again she sent her back into the prison, where she died. And after her death her mistress took her body, and carried it up to the roof of her house, and according to what the

men say who saw her, she cast it out, and it fell down by itself. Now the mistress of MÂTRÔNYÂ was afraid of the Government, and alarmed lest they should examine her about her murder. And the wrath of God fell upon that Jewish woman, and as she was coming down from the roof of her house, she fell down headlong, and died, and departed into fire for ever. And this holy woman MÂTRÔNYÂ went to joy everlasting.

And on this day also are commemorated Saint ATHANASIA and her three children.

XI. MASKARAM

[fol. 13*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day FÂSÎLADAS (BASILIDES), the father of the kings of Antioch and their counsellor, became a martyr. This holy man was a general of the kings of Rôm, and the whole kingdom stood by reason of his counsel; and he had many slaves and handmaidens. There was a certain prince in Rôm in those days whose name was NUMERIANUS [son of the Emperor CARUS], and he married a sister of Saint FÂSÎLADAS (BASILIDES), a lady of high rank, the mother of THEODORE Banâdĕlêwôs. And by him she became the mother of JUSTUS, and CLAUDIUS, and 'ABÂDÎR. These were the sons of the sister of Saint FÂSÎLADAS (BASILIDES), who was the sister of the mother of VICTOR. And FÂSÎLADAS (BASILIDES) begot by her two sons, one whose name was 'AWSÂBYÔS (EUSEBIUS) and the other was [called] MACARIUS. And at that time the men of ḲUĔZ and Persia were at war with Rôm [about A.D. 283], and they sent JUSTUS, the son of the king, and 'AWSÂBYÔS (EUSEBIUS), the son of FÂSÎLADAS (BASILIDES), with their armies, and they went to the war. And NUMERIANUS the prince went to fight against the other [enemies], who slew that king in that war. Thus the kingdom of Rôm was without a king to rule it and to administer the affairs thereof. At that time the men of Rôm gathered together large numbers of mighty men of war from every city into their

army. And among them was a certain man whose name was 'AGRÎPÂDÂ, and who was a native of [fol. 14*a* 1] Upper Egypt, and a goat-herd. And the Government took him and set him over the royal horses, and he was bold in character and a mighty man in action. And one of the daughters of prince NUMERIANUS saw him from a window of the royal palace, and she loved him and lusted for that 'AGRÎPÂDÂ, and she took him and married him, and made him king, and called him "DIOCLETIAN." And after a few days he forsook the Lord God, the God of heaven, and worshipped idols. And when FÂSÎLADAS (BASILIDES) heard this thing, he was very sorry, and he did not return to reign in his kingdom. And JUSTUS, the son of NUMERIANUS, and 'AWSÂBYÔS (EUSEBIUS), the son of FÂSÎLADAS (BASILIDES), returned from the war with great joy, for they had slain all their enemies, and had laid waste their countries. When they arrived in the city of Antioch and found that DIOCLETIAN, the denier of Christ, and the worshipper of idols was king, they were exceedingly sorry. And they drew their swords and wished to slay DIOCLETIAN the king, and to appoint king JUSTUS, the son of NUMERIANUS, but FÂSÎLADAS (BASILIDES) kept them from this act. After this Saint FÂSÎLADAS (BASILIDES) gathered together all his kinsfolk, and his soldiers, and his slaves, and informed them that he wished to pour out his blood for the sake of Christ's Name; and they all said unto him, "The death which thou diest we also will die with thee." And they all agreed together [fol. 14*a* 2] and stood before King DIOCLETIAN, who feared them with a very great fear, for they belonged to the kingdom (*i.e.* the royal family). And HERMINIUS the father of VICTOR advised him to banish them to the country of Egypt, and to punish them there. And he sent them all away, each to a different city, namely 'ABÂDÎR, and 'ÎRÂ'Î, the sister of 'AWSÂBYÔS (EUSEBIUS), and MACARIUS, the brother of CLAUDIUS, and VICTOR. THEODORE Banâdĕlêwôs he hung upon a *kômôl* tree, and drove one hundred and fifty-three nails through his body, and thus THEODORE consummated his martyrdom. FÂSÎLADAS (BASILIDES) he sent to a city of 'AFRÂḲYÂ, of Five Cities (Pentapolis ?) to MAṢRÛS the

governor; and when MAṢRÛS saw him he marvelled exceedingly why he had left his kingdom and his glory. And our Lord Christ sent His angel and lifted him up by the spirit into heaven and shewed him the spiritual habitation; and his soul rejoiced exceedingly. Of his slaves, some he set free, and some received the crown of martyrdom with him; now the number of the latter was 7033. And [DIOCLETIAN] tortured the holy man on the rack, and they cut his body into pieces with sharpened rods of iron, and he died; but our Lord Jesus Christ, to Whom be glory! raised him up from the dead whole and uninjured. And when all the people who dwelt there saw this, they marvelled exceedingly, and they believed in our Lord Jesus Christ, to Whom be glory! and they cursed the governor. And the governor was wroth with them, and he commanded his soldiers to cut [fol. 14*a* 3] off their heads, and they cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of heaven; and the number of these was 5700 men and 37 women. Then they threw FÂSÎLADAS (BASILIDES) into a frying-pan and roasted him, and he became like water, and his whole body was melted. And the governor commanded them to dig a deep pit on the mountain top, and to bury him therein, and they did so; and straightway our Lord Christ, to Whom be glory! raised him up from the dead a second time. And FÂSÎLADAS (BASILIDES) came once again before the governor, and he cried out and said, "Be ashamed, O governor MAṢRÛS, thou infidel king, and let thy idols be ashamed with thee! For behold, my Lord Jesus Christ hath raised me up from the dead, whole and uninjured." And when the people who were there saw this miracle, they believed on our Lord Jesus Christ and became martyrs, and they were in number 2300. Then the king made Saint FÂSÎLADAS (BASILIDES) to go up upon a machine with wheels and a saw inside it, and he inflicted severe tortures upon him, and then he made him to lie on his liver upon an iron bed, and had a fire lighted under him. And straightway our Lord Jesus Christ, to Whom be glory! appeared unto him, and raised him up from the torture, and made him whole and uninjured. He made him a promise, and said unto him, "O my chosen one FÂSÎLADAS (BASILIDES), know thou that everyone

who shall celebrate thy commemoration, or shall give alms to the poor for thy name's sake, or shall give [fol. 14*b* 1] clothing to the naked, or shall give incense to the church for thy commemoration, and everyone who shall celebrate thy commemoration, whether in little or whether in much, to all these will I give remission of sins, and I will make their habitation to be with me in the kingdom of heaven." And having said this unto him, our Lord went up into heaven in great glory. When Saint FÂSÎLADAS (BASILIDES) heard this from our Lord he rejoiced with great joy. Then MAṢRÛS the governor took counsel with his advisers, and said unto them, "What shall I do about this man whose name is FÂSÎLADAS (BASILIDES)? I have no other torture left which I can apply to him, and he will not turn from his opinion." And they counselled him and said unto him, "Cut off his head with the sword, and be quit of him, for behold, all the men of the city are being corrupted through him." And straightway the governor commanded his men to cut off the head of Saint FÂSÎLADAS (BASILIDES), and they cut off his head, and he received a crown of martyrdom in the kingdom of heaven in the place of the earthly kingdom which he had cast aside and forsaken. And signs and great wonders were made manifest through his body. Now the number of all those who became martyrs with him was 5793. May their blessing and prayer, etc.

[fol. 14*b* 2] And on this day also the holy woman BANAFZEZ [literally "violet"], the interpretation whereof is, "Whose odour is sweet," became a martyr. This holy woman was old and very far advanced in years, and she fought her fight in the days of SÂBÔR, King of Persia; they carried her away bound into captivity together with nine thousand Christians whom they had captured. The general of the army first tortured her very severely and then cut off her head with the sword; and after they had cut off her head, the blood which flowed from her neck spurted out a very long way. And the strength of [her] enemies, that is to say the soldiers who dwelt there, drooped, and the light of the sun was turned to darkness, and the odour of a very sweet smell filled the place.

And on this day also three husbandmen of the city of 'ASNÎ [in Upper Egypt], [fol. 14*b* 3] whose names were SÛRĚS and 'ANKÎṬYÔS and MASKHADRÂ, were martyred. When ARIANUS was returning towards the north he slew all the people everywhere and spared no one, and at length his soldiers were exhausted and they put back their swords into their sheaths. And these three holy husbandmen met him on the bridge (ferry) on their way back from the field, and they cried out and said unto him boldly, "We are Christians." And when ARIANUS heard them, he said unto his officers, "Hear ye these men? Do ye wish to kill them?" And his soldiers said unto him, "We are aweary, and we have put back our swords into their sheaths." And when the holy men heard them they said unto him, "Behold, here are our digging tools, kill us with them." Then they laid their heads down on a stone, and the soldiers hacked through their necks.

And on this day also is the commemoration of the blessed CORNELIUS, a general and righteous man. He lived in the days of the holy Apostles, and he fought the good fight strenuously, and was well-pleasing unto God. And an angel appeared unto him and commanded him to send men to invite PETER the apostle to come to him, so that he might hear from him what was right. And when PETER the apostle came to him, he told him, and all those who were with him, [fol. 15*a* 1] the word of our Lord Jesus Christ; and CORNELIUS believed, and he and all his house were baptized; and PETER the apostle appointed him to the Church of Alexandria. And when he arrived there he found [the city] filled with the worship of idols, and he baptized many of the men thereof and baptized them with Christian baptism. And DEMETRIUS the governor believed, and CORNELIUS baptized him and all the people of his house with Christian baptism. And he passed his whole life in fighting like the Apostles, and he was the first of the Gentiles who believed [on Christ].

And on this day also died Saint THEODORA. This holy woman was a native of Alexandria, and she lived in the days

of ZENO the emperor; a strange man forced her, and also took her handmaiden and defiled her. And straightway she sorrowed with a bitter sorrow, and wept bitter tears. And she put on male attire secretly, and went forth from the city of Alexandria in the guise of a man, and she called herself THEODORE. Then she went to a monastery of monks, and arrayed herself in the garb of the monks, which is the garb of angels, and all those who saw her thought that she was [fol. 15*a* 2] an eunuch. And she devoted herself to the ascetic life, and fought a most strenuous fight, and she endured thirst, and hunger, and the weariness of night vigil, and the standing up by day; and she continued to lead this life for many years. Now a certain man committed fornication with a certain woman, and she conceived by him and brought forth a child; and her parents said unto her, "Who is it that hath defiled thy virginity?" And she uttered a lie against this holy woman THEODORA, and said, "It is THEODORE the monk who liveth in the monastery that hath defiled me, and I am with child by him." And when her parents heard these words they were exceedingly sorry, and they took the child and carried him to the abbot of the monastery, and said unto him, "Take this child, for he is the son of THEODORE the monk, thy son." And the abbot summoned this holy woman, and said unto him (*sic*), "Why hast thou done this abominable thing, and brought shame and disgrace upon the whole community of monks?" Now he did not know that it was a woman to whom he spake. And the holy woman THEODORA said unto him, "I have sinned. Have mercy upon me, O my father." And straightway the abbot was wroth, and he gave her the child, and expelled her from the monastery; and she dwelt in the desert seven years, and the child was with her. And she endured many trials and tribulations caused by devils, and Satan tortured her cruelly. After this she was received, and one brought her into the monastery again, where she lingered a few days and then died, and delivered her soul [fol. 15*a* 3] into the hand of God. And she received life everlasting with all the saints, and she finished a good fight.

And on this day also are commemorated Saint BASIL the martyr, THEODORE, Bishop of Jerusalem, ḲAWESṬÔS (CAUSTUS), the chief of the martyrs of the city of Alexandria, and those who were martyred with him.

XII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel MICHAEL the archangel. On this day God, to Whom be glory! sent him to ISAIAH the prophet, the son of AMOS, and He had mercy upon him, and shewed compassion unto him after He had been wroth with him for twenty-eight years. And God commanded him to go to HEZEKIAH the king, and to tell him that God would heal him of his sickness, and had added fifteen [fol. 15*b* 1] years to his days, so that he might marry and beget MANASSEH.

And on this day took place the General Council of the Saints, two hundred bishops, in the city of Ephesus. This was the third of the great General Councils, and its bishops assembled in the twentieth year of the reign of THEODOSIUS the Less, the son of ARCADIUS, the son of THEODOSIUS the Great. They assembled because of the error of NESṬÛR (NESTORIUS) who was Archbishop of Constantinople, and who said, "Our Lady, the Virgin MARY, did not give birth to God in the flesh, but to a mere man, and that afterwards the Son of God dwelt in him, and not that He dwelt and was one with him, but that He dwelt [in him] according to his desire and pleasure only; therefore Christ had Two Natures and Two Existences." This is the wicked belief of NESṬÛR (NESTORIUS) the infidel. Because of him these fathers, two hundred bishops, were convened, [fol. 15*b* 2] and they debated the matter with him, and they urged him strongly and shewed him that He Who was born of our holy Lady MARY the Virgin, was God Who had become man. And they brought before him the testimony of the words of the angel GABRIEL when he said unto our Lady MARY in the holy Gospel of Saint LUKE (i, 28), "God be with thee! He

Who shall be born of thee is holy and shall be called the son of the Most High." And they brought before him also the words of ISAIAH (vii, 14) the prophet in his prophecy, "Behold a virgin shall conceive, and she shall bear a son, and his name shall be called Emmanuel." And again he saith, "There shall go forth from JESSE a root, and he who shall arise from it shall be the hope of the Gentiles" (Isaiah xi, 1, 10). And moreover, our father Saint CYRIL, Archbishop of the city of Alexandria, rebuked him, and admonished him, and said unto him, "Natures cannot be separated after they have become one in their unity, on the contrary, and we believe and declare that the Word of God that became man is One Nature only." And NESṬÛR (NESTORIUS) the unbeliever would not believe this, and he would not turn from his unbelief, and the whole General Council rebuked him and threatened him that they would cut him off from his priesthood and office unless he turned from his evil counsel. And he would neither hearken nor accept the words of the whole Council, and they therefore cut him off from his priesthood, and they anathematized him, and excommunicated him, and drove him forth from the Council into Upper Egypt, where he died an evil death and departed into Sheol for ever. And these fathers, the two hundred bishops, [fol. 15*b* 3] confirmed the belief and made known in writing the declaration of this Council, and they said, "Our Lady MARY, the holy Virgin, the God-bearer, brought forth the Word of God made flesh." And they drew up the CANON and laid down the LAW, and they signed it with their own hands, and gave it to the faithful unto this day. And if it be said that in these days the Nestorians do not believe in the faith of NESTORIUS, the unbeliever, we reply that this is due to the fact that the Nestorians have mingled with the Jacobites who are in Syria, and in the country of the East generally, and that some of them have turned from their evil counsel. And we will beseech God to guide us in the way of salvation—to Whom be praise and glory for ever and ever! Amen.

Salutation to 'AFLÂḤÔS the martyr, and to those who were martyred with him.

And on this day also is commemorated the translation of the bodies of Saint 'AFLÂḤÔS the martyr and his companions in the city of Alexandria.

[fol. 16*a* 1] And on this day also are commemorated LÛRÂS (LÛYÛRÂS) and GALANICUS (CALANICUS) the martyrs, and JOACHIM and ḤANNÂ, and on it a festival is held in Rômê in honour of STEPHEN (protomartyr).

XIII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is commemorated the miracle which the great Saint Abbâ BASIL, Bishop of Caesarea and Cappadocia, wrought in connection with the young man who lusted for his master's daughter, and whose heart was inflamed with love and desire for her. And that young man went to Satan, the enemy of our race, by the help of an unbeliever and magician. And that denier of Christ wrote a paper and gave it to him, and commanded him to go to the cemetery of the 'ARAMÎYÂN (Pagans) and to stand up by one of the graves therein at the time of midnight, and to lift up on high his [right] hand with that paper in it. And this vile man having received these words from him, went and stood up among the graves of the 'ARAMÎYÂN (Pagans), with the paper in his hand, according as the magician had directed him. And straightway there came to him one of the Satans who seized his hand and brought him to Satan, the chief of the Satans, and he took that paper out of his hand. And Satan asked him, saying, "Dost thou believe on me, O young man? And wilt thou deny [fol. 16*a* 2] thy Messiah and not turn again to Him after I have fulfilled for thee thy desire?" And the poor slave answered and said unto him, "Yea, my lord, I will do as thou commandest me." And Diabolus, the crafty deceiver, said unto him, "Write with thine own hand on a piece of paper that thou wilt do this." And the young man wrote for him on the paper, and denied Christ our God, and he believed on Satan our enemy, and he separated

himself from Christ in the body after he had been one with Him in heart and soul. And then Satan kindled lust in the heart of the daughter of the slave's master, and she loved the young man exceedingly. And she could not bear to be away from him for a moment, but she cried out boldly to her father, saying, "If thou wilt not give me in marriage to thy servant, then assuredly I will kill myself." And her father was sorrowful and wept bitterly because of this thing, and he tried to make her to be patient, but she could not be patient, and moreover, her love for the man was increasing continually in her heart. And she overcame her father, because he was afraid that she would kill herself, being ashamed before the people. And her father gave her to the young man, and he received the maiden from her father, and he took her into his house, and he satisfied his desire of her. And after she had dwelt with him many days, her father and her mother multiplied their weeping and lamentation for her, and her father cried out to God beseeching Him to have compassion upon them, and to remove their sorrow. And our Lord Jesus Christ heard their cry, and accepted their petition, [fol. 16*a* 3] and He made their daughter to know, and made it clear to her that the young man whom she loved was not a Christian. And on the one occasion during the whole of the time which he had lived with her, when he went into the church, she saw that he did not partake of the Holy Mysteries and that he did not make the sign of the life-giving Cross over himself; and the maiden wept, and repented and was exceedingly sorry. And when the young man knew that his matter was revealed unto her plainly, he said unto her, "I have not done any evil whatsoever." And she answered and said unto him, "If thou art a Christian, and if what thou sayest is true, come with me and we will go and enter the church together, and we will receive the Holy Mysteries." And having forced him he told her of all that he had done for her sake, and how he had gone to that magician and written that paper for him with his own hand, and how he had denied Christ and believed on Satan, and had written that paper for him with his own hand, and had given it to Satan. When the maiden heard this thing from him she was exceedingly sorry and rebuked herself. And straightway

she rose up and made haste to go to that pillar and light of the church, Saint BASIL, bishop of her city, and she told him what had happened unto her, and she wept and did homage at his feet, and entreated him to deliver and save her. And Saint BASIL sent and had the young man brought to him, and he learned from him his affair, and the young man revealed unto him what he had done. Then Saint BASIL asked [fol. 16*b* 1] him, saying, "Dost thou wish to return and to be a Christian once more?" And the young man answered and said unto him with tears, "Is it possible for this to happen unto me, my lord?" And the saint said unto him, "Be of good cheer, and fear not," and he made the sign of the Cross over him, and he shut him up in a chamber near him, and commanded him to pray until the third day; and BASIL went and prayed for him. And after the third day BASIL visited him, and he said unto him, "What hath happened unto thee during the past three days?" And the young man made known unto him that he had been in very great tribulation which was caused by the cries of Satans, who shewed him the paper which he had written and were very wroth with him. And Saint BASIL said unto him, "Be not afraid of them, for God will help thee, and strengthen thee, and preserve thee." And Saint BASIL gave him bread and water, and took him back into the place of his confinement, and prayed over him again. Later he visited him again, and he said unto him, "What hath happened unto thee?" And the young man said, "I hear their cry, but I see them not." And again Saint BASIL gave him bread and water, and admonished him and rebuked him, and said unto him, "Be not afraid"; then BASIL took him back again into his place of confinement, and went away and prayed for him. Now Saint BASIL shut him up in this way for three days at a time, and visited him every third day for forty days. And when the saint visited him at the completion of the forty days he asked the young man what had happened to him. And the young man said unto him, "O my holy father, last night I saw thee waging war against Satan [fol. 16*b* 2] on my behalf, and thou didst vanquish him straightway"; and when Saint BASIL heard these words from him he rejoiced exceedingly. And he summoned all the monks from

the monasteries, and the priests, and they prayed for that young man all that night. On the following day he brought the young man to the church, and the people of that city came there also, and Saint BASIL commanded them all to lift up their hands to heaven, and to pray and to make entreaty to God and say, "Have mercy upon us"; and they did as he commanded them. And they continued to cry out and to say, "Lord have mercy upon us," until that writing which the young man had written with his own hand for Satan fell down; and it fell down in the presence of all the people. And Saint BASIL unrolled the paper and read it before all the people, and he blessed the young man and gave him the Holy Mysteries. And he took the woman and blessed them together, and they departed to their house rejoicing and exulting in their salvation, and in the remission of their sins. And they praised God and ascribed thanks to Saint BASIL who by his prayer had saved them from the error of Satan.

[fol. 16*b* 3] And on this day also Abbâ ISAAC the anchorite became a martyr.

XIV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ AGATHON of the pillar. This holy man came from the city of TENÎS (TANIS, or the Field of Zoan, *i.e.* ṢÂN AL-ḤAGAR) in the north of the land of Egypt. His parents were righteous folk, and fearers of God, and they loved to give alms and gifts to the poor and needy. The thoughts of his mind tended to monasticism, and they moved in his heart continually. The name of his father was MAṬRÂ, and the name of his mother was MARYÂ. When he was thirty-five years old he was appointed priest, and straightway he devoted himself continually to the Church. And he entreated God by day and by night to make straight for him his departure from this world, and he departed to the desert

and became a monk. And the Lord Christ prepared the means for him, and he went out from his city, and came to the city of MAREOTIS, and thence he departed to the SCETE desert. And the angel of God [fol. 17*a* 1] appeared unto him in the form of a monk who journeyed about with him everywhere in the desert and brought him to the monastery of Saint Abbâ MACARIUS in SCETE. And Saint Abbâ AGATHON came to the holy old men Abbâ ABRAHAM and Abbâ GA'ARGÎ, and he became their disciple and lived with them for three years. After this they set him before the sanctuary and before the abbot, Abbâ JOHN, and they remained three days in prayer over his garb of monasticism, and they arrayed him in the garb of angels. From that hour he became a devotee of God, and he fought a great fight with fasting and prayer, continually, day and night; and he slept on the ground without a mattress, and at length the skin of his body clave to his bones. And he read continually the history of the striving of Abbâ SIMON of the pillar (SIMON STYLITES), and he was always envious of his striving. And he meditated in his heart, shutting himself up, and he took counsel with the holy fathers concerning it, and they said this counsel is good; and he was blessed by them and they prayed over him. And he went out of the desert, and came nigh unto the world, to the city of SAKÂ (*i.e.* SAKHÂ, in the province of GHARBÎYAH), and he dwelt in a little church. And the believers built him a pillar there, and he went up on it and stood on it, and laboured strenuously in the ascetic life for a space of fifty years. In his days there appeared a man in whom was a filthy Satan and who led many people astray. And that man dwelt in a church, and the people used to throng about him to hear his doctrine, and with them they carried branches of trees [fol. 17*a* 2]. And Abbâ AGATHON sent and had him brought to him, and he prayed over him, and drove out from him the devil who used to address the people through him. Similarly, a certain woman used to say, "MÎNÂS the martyr holdeth converse with me." And she commanded her followers, and they dug a pool of water in the name of Abbâ MÎNÂS the martyr, and [pretended that] all those who bathed therein were healed. And Saint Abbâ AGATHON prayed over

that woman until he cast out from her that unclean spirit. And Saint Abbâ AGATHON commanded the men of that city to fill up that pool. And there was also another man who used to raise up those who were mad and who were possessed of the devil, and when he beat them the devil used to leave them for a short time; and very many of those who were possessed of devils gathered together to him. And Saint Abbâ AGATHON sent messages to him very often bidding him to come to him, and he would not obey him and neither came to him nor forsook his error. And when the governor of that city passed by, those who were possessed of devils cursed him, and for this reason the governor took that man, and punished him with exceedingly great severity, and he died straightway during his punishment. And another man, a priest, fell into fornication with a woman in the church, and polluted (or destroyed) his portion of it; and the people took him and brought him to Saint Abbâ AGATHON, and he prayed over him and God healed him. And the holy man commanded that priest to take good heed that he did not minister in the priesthood during all the remaining days of his life. And the holy man AGATHON worked many [fol. 17*a* 3] miracles, and he healed very many sick people. And there appeared unto him in the forms of angels very many Satans who sang unto him very sweet songs, and ascribed blessing to him, but by the might of Christ, to Whom be praise, he knew their guile, and he made over them the sign of the Glorious Cross, and they fled from before him speedily. And when God wished to make him to rest from the toil of this world, AGATHON fell sick of a slight illness, and he delivered up his soul into the hand of God. Now very many people used to gather together to him, and he would teach them the way of God and would heal them of their sicknesses through his prayers. When they found out that he was dead they wept bitterly because they had lost their father who was wont to comfort them, and because they were the orphans of this glorious father. Now all the days of the life of this holy man Abbâ AGATHON were one hundred years. He dwelt in the world forty years, and in the desert ten years, and he toiled in ascetic labours and lived upon a pillar for fifty years.

And on this day also are commemorated MAḲÂRÎ (MACARIUS) the martyr, and BARTHOLOMEW, and 'AWĔDRÂ, and NÂSEN (NASO), and DÊGANÂ the priest.

[fol. 17*b* 1] And on this day also died Abbâ DÊGANÂ the priest.

XV. Maskaram

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the translation of the body of Saint STEPHEN the archdeacon and protomartyr took place. And how did the translation take place? It took place after very many years had passed since his death, and more than three hundred years after the reign of the righteous Emperor CONSTANTINE who worshipped God nobly, and after the revelation of the Right Faith. There was a certain man who lived in the garden which was nigh unto the place where the body of Saint STEPHEN was, and that garden was called the "garden of GAMALIEL," and was nigh unto Jerusalem; and the name of that man was LUCIANUS. And Saint STEPHEN the fighter appeared unto him several times in dreams, and said unto him, "I am Stephen," and he informed him that his body was buried in that place; [fol. 17*b* 2] and that man LUCIANUS went and told the bishop of the city of Jerusalem, and when the bishop heard this thing he rejoiced exceedingly. And he rose up straightway and took with him two bishops, and certain men of the church, and they came to the place wherein the body of the saint lay, and they dug into the ground there. And a mighty earthquake took place, and the coffin wherein was the body of the holy man was revealed. And there ascended from it an odour which was exceedingly sweet, and they heard the voices of angels praising God and saying, "Glory to God in the heavens, and peace upon earth, His good pleasure to men." And they praised and sang in this wise three times. And the bishops and the priests bowed down before the coffin containing the body of the holy man, and then they bore it away with songs and hymns and many brightly shining lamps until they

brought it into the citadel of Zion. And after this, a certain man whose name was ALEXANDER, and who was a native of Constantinople, and who lived in Jerusalem, built a beautiful church to Saint STEPHEN, and he removed the body of Saint STEPHEN into it. Five years after this ALEXANDER died, and his wife buried him by the side of the coffin of Saint STEPHEN. And when eight years more had passed the wife of ALEXANDER decided to go to the city of Constantinople [fol. 17*b* 3] and to take the body of her husband with her. And she came to the place wherein she had buried his body by the side of Saint STEPHEN, so that she might take her husband's body and bury it in the church which ALEXANDER had built in Constantinople in honour of Saint STEPHEN. Now her husband's coffin was like unto the coffin containing the body of Saint STEPHEN—and by the will of God she took the coffin wherein was the body of Saint STEPHEN, and carried it away to the city of Ascalon, and there she embarked with it in a ship to go to the city of Constantinople. As they were sailing over the sea she heard singing and many praises coming from the coffin, and she marvelled exceedingly. And she rose up that she might look at that coffin, and she knew that it was the coffin wherein was the body of Saint STEPHEN, and she understood that this had happened through the Will of God, to Whom be praise! She was unable to return to Jerusalem, and she gave thanks unto God the Most High, because of what He had done unto her. When that woman arrived in the city of Constantinople, she went to the emperor and made known unto him the history of Saint STEPHEN, and how signs had taken place, and how he had arrived at the port of the city of Constantinople. And the emperor and the archbishop, and priests, and the people of the city went forth and they came to the body of the saint, and they carried it upon their heads with singing and many hymns, and with joy and gladness until they brought it to the royal palace. [fol. 18*a* 1] And both in the ship and in the royal palace God made manifest many signs. And they laid the body of the holy man upon a wheeled cart drawn by two oxen, and when they came to the place which is called Constantinople, wherein the holy man wished them to lay his body, the

oxen stood still and would not go any further and they stood there. And when they beat the oxen they heard a voice which came from one of the oxen, saying, "It is meet for them to deposit the body of Saint STEPHEN in this place." And all those who saw and heard this praised God, and they knew that He Who had made the unclean she-ass of BALAAM to speak was He Who had made to speak the oxen which were carrying the body of Saint STEPHEN. And the emperor commanded his people to build a beautiful church for him, and they built a beautiful church, and they laid therein a gem, a pearl of great price, a holy thing, that is to say the body of that holy and blessed man STEPHEN the apostle, the archdeacon and protomartyr.

[fol. 18*a* 2] And on this day is commemorated the righteous father, Abbâ PETER of the town of ṬARÂW (DARAW in Upper Egypt ?). This holy man was blessed before God from his mother's womb. When he grew up to man's estate he was perfect in heart, and he laboured strenuously in ascetic works, and he served God with fasting and prayer day and night continually. He never ate the food which is usually eaten by men, but he lived upon the small quantity of grass which he found in the desert, and because of his lack of human food he resembled the angels in his strife. Moreover, his food was the repetition of the Name of our Lord Jesus Christ by night and by day ceaselessly. And it was meet for him to walk on his feet into the stream which is called 'ALÔN without wetting them, for his body had become exceedingly dry (or hard) through the great tribulation caused by the heaviness of the iron which he wore on his body all the days of his life; for he was like unto a beast and not a man. And he pleased God with this manner of striving, and he was healed (?) by Him.

XVI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 18*a* 3] On this day took place the consecration of the Church, and the Sanctuary, and the grave of our Lord Jesus Christ, to Whom be praise! in the holy city of Jerusalem, and of all the holy places which 'ĔLÊNÎ (HELENA), the empress, laid bare. And this took place in the twentieth year of the reign of her son CONSTANTINE, after he had gathered together the Council of Three Hundred and Eighteen Saints in the city of NICEA. And the blessed woman 'ĔLÊNÎ (HELENA) took a large sum of his money, and she said unto her son CONSTANTINE, "I wish to be blessed by God, and I will go to the holy city of Jerusalem, and I will seek for and discover the Wood of the life-giving Cross." And CONSTANTINE rejoiced at these words, and he sent soldiers with her; and he gave her much money and apparel made of costly silks threaded with gold. When she arrived in the city of Jerusalem, and had knelt in prayer in certain of the holy places, she made enquiries about the Wood of the honourable and life-giving Cross. And with much toil and tribulation she found the Wood of the Cross, and she praised it with great praises, and she paid unto it very great reverence and honour. Then she commanded her men to build the altar of the sanctuary, and [shrines at] Gôlgôthâ, and Bethlehem, and the cave wherein our Lord Jesus Christ was born, and the fortress of Zion, and Gethsemane wherein was buried the body of our Lady the holy Virgin MARY, and the Mount of Olives, and all the holy places; and she commanded [the builders] to decorate them with pearl, and with gold, and with silver. Now there was in Jerusalem a certain bishop whose name was Abbâ MACARIUS, and he gave her counsel, [fol. 18*b* 1] saying, "Do not thus, for after a few days [foreign] peoples will come and will rule over this country, and they will take possession of this place, and will lay it waste, and will seize whatsoever is made of gold and silver and precious stones. But it is meet that you should build a good, strong building which

can neither be overthrown nor torn up from the foundations. And the remainder of this money give unto the poor and the needy." And the Empress 'ĔLÊNÎ (HELENA) accepted his words and delivered much money into his hand, and she commanded all the nobles to build [a building of this kind], and to obey Abbâ MACARIUS the bishop in everything which he ordered them to do in the matter of the building. When the Empress 'ĔLÊNÎ (HELENA) returned to her son CONSTANTINE and told him what she had done in Jerusalem, he rejoiced exceedingly, and he sent a further large sum of money, and overseers were appointed over the building. And the emperor commanded them to pay the workmen and all those who served in the work of building their wages daily at eventide without fail, for the emperor feared lest they should suffer and lest they should complain if their wages were not paid to them, and lest God should be angry with him because of their complaint. And when the building of the holy places was finished in the third year of the reign of the righteous Emperor CONSTANTINE he sent holy vessels and apparel made of silk and gold which was exceedingly costly. And he sent messages to the Archbishop of the city of Constantinople to take his bishops, and to ATHANASIUS, the Archbishop of the city of Alexandria, to take [fol. 18*b* 2] the bishops of his diocese, and also to the Archbishop of the city of Antioch, and he commanded them all to gather together in the city of Jerusalem and to consecrate the sanctuary and all the altars of the places which had been built [by 'ĔLÊNÎ (HELENA)]. And they all assembled in the city of Jerusalem, and they tarried there until the seventeenth day of the month Maskaram, by which day they had consecrated the sanctuary and all the altars of the places (*i.e.* shrines) which had been built. On that day there was joy, the like of which had never before existed. They performed the appointed service, and they consecrated the Holy Offerings, and they partook of the Holy Mysteries, and a great light appeared, and many signs [were wrought] on that day, the sixteenth of Maskaram. And they marched round into all the holy places with the Honourable Cross, and they worshipped God therein, and they received the Holy Mysteries, and they adored the

Honourable Cross and sang litanies thereto, and [then] they departed to their countries in peace.

And on this day also died TOBIT, the son of GABÂÊL of the seed of 'ASÂÊL, of the tribe of NAPHTHALI, who was carried off into captivity in the days of 'ANÊMÊSÔR (SHALMANESER ?), the King of Persia (*sic*), he was a native [fol. 18*b* 3] of TÂBÊS, on the right hand of ḲÂDÊS, which is NAPHTHALI in Galilee, which is above 'ASÊR. TOBIT walked the path of righteousness and integrity all the days of his life. And the alms were many which he made to his brethren, and to his kinsfolk who went to the country of Persia, and all the people who had apostatized and who offered sacrifice to Baal and the Calf. And TOBIT went frequently to Jerusalem, and he took the wool of his flock with him, and the tenth of his crop, and he gave one-third to the poor. When all his brethren were taken captives to Nineveh they ate with the Gentiles, but he restrained himself from eating because he remembered God with all his heart. One day he found the dead body of a man in the market-place, and he rose up although fasting and brought it into a house until the sun set, and when the sun had set he dug a hole in the ground and buried him. That night he lay down to sleep against the wall of his garden, and he did not know that there were birds [nesting] in the wall. And when he uncovered his face these birds voided warm dung into his eyes, and a smoke went forth through his eyes and there was no man who could give him relief. And TOBIT entreated God, saying, "Remember me, O Lord, and look upon my miserable estate, and remember not my sins nor the sins of my fathers, for Thou hast made us to be led away into captivity and to be scattered. And now, even according as it pleaseth Thee deal with me before Thee, and command that my earth may return so that I may dissolve and become dust; for it is better for me to die than to live." And on that day the evil spirit ASMODEUS found SÂRÂ, the daughter of RÂGUĔÊL, for [fol. 19*a* 1] he had married her to seven men, and when these men approached her he slew them. At length the handmaidens of her father reviled and abused her, and she continued to weep and pray to God that He would

save her from their abuse; and her prayer and the prayer of TOBIT were heard before the Majesty, praise [be unto Him], and RÛFÂÊL [was sent to heal them both]. And TOBIT remembered the silver which he had committed to the care of GABÂÊL, and he called his son TOBIAS, and he said unto him, "Seek out for thyself a hireling who shall go with thee to GABÂÊL that he may bring back the money which I committed to his care before I die." And TOBIAS found RÛFÂÊL, who was in the form of a hired servant, and he went with TOBIAS, who named him "AZARIAS." And they journeyed along the road, and they arrived in the evening at the Tigris, and TOBIAS went down to the river to wash, and a fish leaped out upon him. And RÛFÂÊL said unto TOBIAS, "Seize him, and take out his heart, and his liver, and his gall"; and TOBIAS did as RÛFÂÊL had commanded him. And when they arrived in the house of RÂGUĔÊL, SÂRÂ received them, and TOBIAS desired her, and he spake unto her father so that he might give her to him; and RÂGUĔÊL said unto him, "I have married her to seven men, and all of them have died"; and TOBIAS said, "The Lord's will be done." And when they brought TOBIAS and SÂRÂ into the marriage-chamber, TOBIAS remembered the words of RÛFÂÊL, and he burned away in smoke the heart and the gall of the fish, and the devil fled from SÂRÂ. And he returned with her to the house of his father, and when TOBIT had received him TOBIAS smeared his father's eyes with the gall of the fish. And when TOBIT rubbed his eyes and there removed itself from his eyes as it were smoke, and he saw his son, he rejoiced and he prophesied concerning the sufferings of Christ, saying, "Blessed be all those who sorrow for Thy suffering, for they shall rejoice in Thee [fol. 19*a* 2] when they see all Thy glory." And again he said, "The walls of the Jerusalem which is in the heavens shall be built of sapphire, and emerald, and precious stones, and its tower and its gates shall be of pure gold. And the court thereof shall be made of beryl and carbuncle and sapphire, and all its paths shall say 'Hallelujah.'" And he also prophesied that the Israelites who were captives in Babylon should return, and should build Jerusalem with glorious mason's work. And TOBIT commanded his son TOBIAS to depart from Nineveh,

for he knew that the spoliation thereof which JONAH the prophet had prophesied would take place. And he said unto his son, "See my son that thine alms do save thee and justify thee"; and with these words his soul went forth into its rest in the one hundred and fifty-eighth year of his age; and TOBIAS buried him with honour.

And on this day also are commemorated WARḲĔLÂ, and SIMEON, and MARḲÊNÔS (MARCIANUS) [and 'AZYÂNÔS, and ḤALÎ, and RÔNÎḲÔS], and LUCIANUS, and 'AZRĔMÂNÔS, and PETER, and ḤANNAH, and Abbâ AGATHON who stopped his mouth with a stone.

XVII. MASKARAM

[fol. 19*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the HONOURABLE CROSS of our Lord Jesus Christ, to Whom be praise! for this is the day on which the holy woman, the Empress HELENA, beloved of God, mother of the righteous Emperor CONSTANTINE, revealed the Cross, for having cleared away the hill of Golgotha she found [there] the Honourable Cross. And why did this great hill come into being? It was because of the many signs and wonders which were made manifest at the holy tomb of our Lord Jesus Christ; for the dead were raised, and the paralytics were healed, and the sick were made whole. And because of these things the Jews were furiously angry, and they sent forth a decree throughout all the country of Judea and Jerusalem ordering that every man should cast the sweepings of his house, and the ashes, and offal of every kind on the grave of our Lord Jesus Christ. And the Jews did this for more than two hundred years, and the ashes and the offal formed a very great heap, and they did so until the Empress HELENA came to Jerusalem. And HELENA seized certain Jews and shut them up in prison until they told her where the grave of our Lord Jesus Christ was, and she forced them to remove that hill, and the Honourable Cross was discovered. And she built

[fol. 19*b* 1] a beautiful church for it, and she consecrated it, and she made a great festival in honour thereof on the seventeenth day of Maskaram which is this day. And all the Christian people came from all their countries to Jerusalem, and they made a great festival in honour of the Honourable Cross, similar to the festival of the Resurrection of our Lord Jesus Christ. Now as certain Christians were journeying along the road, there was with them a certain man, a Samaritan, whose name was ISAAC, and there were many Samaritans with him. And that ISAAC the Samaritan was jibing at the Christians and reviling them and saying unto them, "Why do ye trouble yourselves in vain? Why do ye go and bow down before a mere log of wood?" And among the Christians was a certain righteous man, a priest whose name was 'ODÔKÎS (EUDOXIUS), and as they were travelling along the road some of the Christians became thirsty, and they could not find water to drink. And they arrived at a certain well, and they found in it foul and bitter water, and they were suffering greatly from thirst. And ISAAC the Samaritan began to laugh at them, and he said unto them, "If your faith was the True Faith this foul and bitter water would change itself and would become sweet water." And when 'ODÔKÎS (EUDOXIUS) the priest heard these words from him, he became moved with a divine zeal, and he debated with ISAAC the Samaritan. And ISAAC the Samaritan said unto him, "If I saw any power in the Name of the Cross then I myself would believe in Christ." Then the holy man 'ODÔKÎS (EUDOXIUS) prayed over that foul water, and it became sweet immediately, and all the people and their animals drank therefrom. [fol. 19*b* 2] When ISAAC the Samaritan was athirst and wished to drink of the water which was in his own waterskin, he found that it was stinking and that there were worms in it. And he wept very bitterly, and he came to Saint 'ODÔKÎS (EUDOXIUS) the priest, and he bowed down at his feet, and he believed on the Name of our Lord Jesus Christ. And he drank of that water which had become sweet, through the prayer of the holy man 'ODÔKÎS (EUDOXIUS). Now there was in that water such great power that it became sweet to those who were believers and bitter to the infidels and pagan

folk. And there appeared in that water a cross of light, and they built over that water a beautiful church. When ISAAC the Samaritan came to the city of Jerusalem, he went to the bishop, who baptized with Christian baptism, him and all the men of his house, and they entered the Christian faith and became believers. Now the Honourable Cross appeared unto them on the tenth day of Magâbît, but as they were unable to celebrate a festival in its honour during a fast, they celebrated its festival on the day of the consecration of the church, which was the seventeenth day of Maskaram, the day of its appearance in the holy tomb.

[fol. 19*b* 3] And on this day also the blessed THEOGNOSTA died. The holy woman lived in the days of the righteous Emperors HONORIUS and ARCADIUS. In those days an envoy came with gifts from the King of India to the righteous Emperors HONORIUS and ARCADIUS. And when the envoys of the King of India were returning, they found this virgin THEOGNOSTA with a book in her hand which she was reading, and they seized her and carried her back with them to their country. And she became the head of the *ḥarîm*, and she had charge of the wives of the King of India, and of all the people of his house. And in those days the son of the king fell sick of a grievous sickness, and Saint THEOGNOSTA took him into her bosom and made over him the sign of the Cross, and he recovered straightway. And the report of this virgin was heard throughout the land by reason of the wonderful thing which took place through her, and from that day onward she was no longer regarded as a handmaiden but as a great lady. When the King of India went to war there came upon him clouds, and storm winds, and fog and darkness, and the king knowing of the wonder which the holy woman THEOGNOSTA had wrought by means of the Cross, made the sign of the Cross against the clouds, and the storm winds, and the fog and the darkness, and the sun appeared and there was [fol. 20*a* 1] joy and great gladness, and through the sign of the Cross the king vanquished his enemies. And as soon as the king returned from the war, he bowed down at the feet of Saint THEOGNOSTA, and asked her to give him

holy Christian baptism, him, and the men of his house, and all the men of his city. And she said unto the king and unto all those who were with him, "It is not seemly for me to do this thing, but send ye to the Emperor HONORIUS and ask him to send you a priest, for I am unable to baptize anyone." And straightway the king sent a letter to the Emperor HONORIUS, and told him that they had withdrawn [from Paganism] to the Faith of Christ, and he asked him to send to them a priest to baptize them with Christian baptism. And HONORIUS sent unto them a priest who was a righteous anchorite, and he baptized them with Christian baptism, and consecrated for them the Offering, and gave them the Holy Body and Honourable Blood of our Lord Jesus Christ. And the virgin THEOGNOSTA, the beloved of God, rejoiced exceedingly, and she knew that priestly anchorite, and they each blessed the other. And she built for him a house for the religious, and very many virgins gathered together there, and they loved the nun's garb of THEOGNOSTA and became like unto her. When that priestly anchorite had baptized them with Christian baptism, he returned to the Emperor HONORIUS, and related unto him how he had baptized the men of India, and how they had entered into the Faith of Christ. And the Emperor [fol. 20*a* 2] HONORIUS rejoiced exceedingly, and he commanded the Archbishop of the city of Rômê to consecrate that anchorite bishop of the Indians; and the archbishop consecrated him bishop, and he returned to the Indians and they rejoiced greatly. Whilst they were building a church they wanted pillars, but there were none to be found; now there was in that place a house of idols wherein were some very fine pillars. And the virgin THEOGNOSTA prayed to our Lord Jesus Christ with tears, and the pillars which were in the house of idols removed themselves and came to the church, and the believers glorified our Lord Jesus Christ, to Whom be praise! And those who were worshippers of idols smashed their idols, and turned and entered the Faith of our Lord Jesus Christ; and there was great joy in that city. And Saint THEOGNOSTA the virgin ended her days, and she was well-pleasing unto God, and she died in peace in that nunnery among the virgins.

And on this day also died the holy father Abbâ DIONYSIUS, Archbishop of the city [fol. 20*a* 3] of Alexandria; of the number of the archbishops he is the fourteenth. The infidel Emperor DECIUS wished to kill this holy man, but God hid him from him. This father was a wise and learned man, and he translated many of the Books of the Church. In his days Saint MERCURIUS became a martyr by the hand of DECIUS, the Emperor of Rômê, and in his days also the SEVEN YOUTHS went to sleep for three hundred and seventy and two years. These Youths were among the sons of the elders of the city of Ephesus, and they fled from the Emperor DECIUS when he sought for them to make them worship idols. And in the days of this father lived our great and holy father ANTHONY the Egyptian, the head of the monks, who built monasteries. And this holy father Abbâ DIONYSIUS sat as archbishop for nineteen years, and he guarded his flock and the Gentiles in right and in peace; and he was well-pleasing unto God and he died.

And on this day also are commemorated LABÎBÂ (or LÎBÂ), and 'AKÎRYÂNÔS (CIRIANUS), and JUSTIN, and TÊKÂSÊLṬĔS (or TÊKÂLÊLṬĔS).

XVIII. MASKARAM

[fol. 20*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died EUSTATHIUS, a teacher of the faith and a preacher of the Gospel. The name of the father of this holy man was KRĔSTÔS MÔ'A, and the name of his mother was SĔNA ḤAYWAT; and they were both righteous and fearers of God, and they walked in all His judgements. And when KRĔSTÔS MÔ'A, after the glad tidings of an angel, begat this child he called him MÂ'AḲABA 'ĔGZÎ'Ĕ. When he grew up he taught him the Psalms of DAVID and the Books of the Church. Then he took him to the monastery of Abbâ ZACHARIAS, his mother's brother, who when he saw him knew that the grace of God was

dwelling upon him, and he taught him all the rules of monasticism, and he arrayed him in the apparel of the angels. And the young man fasted and prayed with such intense devotion that the aged men of the monastery marvelled at the sternness of his strife; and he was girded with wisdom and knowledge. After a short time he was made a deacon, and he ministered in the church like STEPHEN the archdeacon. And our Lord Jesus Christ appeared unto him with MICHAEL and GABRIEL, and He embraced him and breathed into his face the Holy Spirit. And He said unto him, "O my beloved EUSTATHIUS, I have chosen thee from thy mother's womb, and have appointed thee to become a teacher of many [fol. 20*b* 2] nations from Ethiopia to Armenia. And thou shalt preach the Gospel without fear and trepidation. He who heareth thee heareth Me; he who rejecteth thee rejecteth Me." When our Lord Jesus Christ had said this unto him He went up into heaven. And Saint EUSTATHIUS went to the bishop and was appointed priest, and he began to preach the faith of the Gospel. At length very many men gathered together to him, and they became monks through him and they became disciples [of him], now the greatest of them was Abbâ 'ABSÂDÎ, and he turned many from their iniquity, and at length they forsook their evil works. And his doctrine filled the whole earth, and in his days the honouring of Sabbaths and days of festival was established, and he turned not aside from [the ordinances of] the Apostles, neither to the right hand nor to the left. And he made two pilgrimages to Jerusalem, and God made manifest through him signs and wonders which were innumerable in opening the eyes of the blind, and in healing the paralytics, and in casting out devils. Then he decided that he would go to Jerusalem by the will of God, and he gathered together his sons, and he laid upon them the charge of keeping all the canon of the monks, and of keeping themselves from mingling with the pagans; and he appointed his son 'ABSÂDÎ chief over them. And he went to Jerusalem and kept the Sabbath as he went, and he taught the faith of Christ. And he came to the Archbishop 'Abbâ BENYÂMÎ and was blessed by him, and they conversed together on matters of the Faith. Then [fol. 20*b* 3] he went down to Jerusalem and

was blessed in the holy places, and was baptized in the Jordan. Thence he departed to Armenia, and having arrived at the sea of 'ÎYÂRÎKÔ he asked the sailors to allow him to embark in a ship. And when they prevented him from doing so, he cast his head-fillet into the sea, and said a blessing over it in the Name of the Trinity, and made over it the sign of the Cross. Then he got up upon the fillet as upon a ship, and two angels acted as sailors, and our Lord acted as captain, and they carried over his sons who had no fear of the terror of the sea. And EUSTATHIUS said unto his sons, "Only take heed that ye do not lay up revenge and malice in your hearts; it seemeth to me however that one of you is about to perish." And before he had finished uttering these words one of his sons dropped into the sea and was drowned because he was treasuring revenge and malice in his heart. And by God's Will they crossed over the sea and came to the country of Armenia, and he held converse with the archbishop, and did homage to him, and was blessed by him. When the archbishop saw him he rejoiced with exceeding great joy, and he received him gladly. And our father EUSTATHIUS continued to teach the men of Armenia the canons of the apostles which are in the ordinance of the Sînôdôs until they were all one brotherhood in doctrine. When the time for his departure from this world had drawn nigh, our Lord Jesus Christ appeared unto him, and made a covenant with him in respect of those who should invoke his name, and those who should celebrate his commemoration, and those who should do into writing the story of his fight. And when he died the bishops and priests prepared him for burial with great honour, and they buried him in the church of [fol. 21*a* 1] Mâr MEHNÂM (*i.e.* BEHNÂM) the martyr, and many miracles happened through his body.

Salutation to EUSTATHIUS and to his fillet whereon he crossed the sea.

And on this day also is commemorated Saint HELENA, the mother of CONSTANTINE the righteous emperor. In the days of this holy woman the Cross of our Lord Jesus Christ, to Whom be praise! was found.

And on this day also died Saint Abbâ 'ONÔRÊWÔS (HONORIUS) the teacher [in the monastery] of ṢĔGÂDJ.

And on this day also Saint MERCURIUS [fol. 21*a* 2] became a martyr. This holy man was a Persian jester and musician; originally he was a Christian. When CONSTANTINE, the son of CONSTANTINE the Great, died, there reigned after him JULIAN the infidel, who slew Saint MERCURIUS. Now JULIAN was the son of CONSTANTINE'S sister. This denier of God worshipped idols, and he afflicted the Christian peoples grievously, and by his means very many became martyrs. When he was born there were gathered together those who jested and played music, and those who made men laugh, and this holy man MERCURIUS was among their number. And the infidel JULIAN ordered the holy man to shew him what the system of Christianity was, and what they did in church. And MERCURIUS did according to what the infidel emperor had commanded him, and he made a jest and mockery of all the ordinances of the Church. And there was very great merriment. And when he was making a mockery of the ordinance of holy Christian baptism, and was making the sign of the Cross over the water in the Name of the Father and the Son and the Holy Ghost, One God, the Lord illumined the heart of MERCURIUS, and he saw the Divine Grace of God through heaven, and an exceedingly great light enveloped him. And straightway MERCURIUS stripped off his apparel, and went down into the water, and was dipped in the water three times in the Name of the Father and the Son and the Holy Ghost, One God. Then he went up out of the water, and put on his raiment and confessed that he was a Christian. And the emperor was wroth with him and he threatened him, saying, "Unless thou doest as I command thee, and unless thou castest [fol. 21*a* 3] incense to the gods, I will torture thee with the greatest severity. On the other hand, if thou wilt hearken to my command I will give thee very much money and I will honour thee exceedingly." And Saint MERCURIUS answered and said unto him, "If thou wert to give me all the money in this world and the kingdom thereof, I would not deny my Lord Jesus Christ." Then

straightway the infidel emperor commanded his soldiers to cut off his holy head, and MERCURIUS received an incorruptible crown in the kingdom of the heavens.

And on this day it is meet that we should celebrate also the festival of the Honourable and Life-giving Cross of our Lord and God Jesus Christ.

And on this day also died the warrior Mâr JACOB, the Egyptian. This holy man had righteous and believing parents, and they gave him as a votive offering to God. When he had finished his instruction in the school house his parents took him into the mountains of Alexandria, and they gave him to the Archimandrite Abbâ GABRIEL, and he made him [fol. 21*b* 1] a monk when he was a boy twelve years of age. When he was twenty years of age he went forth with his teacher into the desert in order to strive in the ascetic life. And they found there a high tower, and at the bottom was a spring of water, and Abbâ GABRIEL and Mâr JACOB went up to the top of the tower; and they used to draw water from the stream and pour it out into hollows which were like troughs in the ground, and every day the wild animals of the desert used to come there and drink therefrom. And the holy man Mâr JACOB used to milk them, and make cheese from the milk, and he and his teacher lived thereon. When Abbâ GABRIEL died, Mâr JACOB went up to the top of the tower, and by the Will of God there came to him twelve desert monks, and they dwelt with him in fasting and prayer, and they lived upon the milk of the animals, and the want of wheat for the monastery was supplied by the pilgrims who came from afar. One day they said, "It is our desire to see Abbâ MOSES the Black (*i.e.* the Negro), and to be blessed by him." And Satan because he coveted to be loved by them, took the form of Abbâ MOSES the Black, and he came flying on his wings and said unto them, "Why do ye trouble me to drag myself from mine own place, seeing that I am an old man?" And they said unto him, "We wish to hear the word of life from thy lips, and we wish thee to bless us." And he said unto them, "How do ye live?" And they said that

they poured out water for the wild animals of the desert, and that when they came to drink, they milked them and lived upon their milk each evening. And Satan said unto them, "Will ye not listen unto what I shall command you?" And they said unto him, "Yea." [fol. 21*b* 2] And Satan said unto them, "Take ye not the milk of the beasts and ye shall not do violence unto them, for ye are monks. And fast ye forty days at a time, and do not pray the Psalms of DAVID, for DAVID took the wife of URIAH by violence and slew him." And he addressed a very large number of profitless exhortations to them so that he might ensnare them by his wiles, and they received his words imagining that they were the words of Abbâ MOSES the Black. Then the Holy Ghost made Mâr JACOB to understand that his words were the teaching of Satan, and he commanded his disciples to consecrate the Offering on the first day of the week, and afterwards he shewed his sons that the words that had been said to them were of Satan. And Satan came unto him again disguised as the Archbishop of Alexandria, and there were bishops with him, and when he came he cursed them and anathematized them, saying, "Why are ye living here without my permission?" And Saint Abbâ JACOB saw the extent of his power with his disciples, and he made a prayer, and straightway Satan disappeared and his counsel did not remain. Sometimes Satan came unto him in the form of a serpent, and sometimes in the form of a king, and sometimes in the forms of beautiful virgins, and sometimes he took the forms of eagles and ravens who tore [his] face with their claws. And he was tempted for seven years. Then when God saw his weariness and his prayer, He sent lightning from heaven, and it rent Satan in pieces, and scattered him like smoke. And Satan cried out, saying, "Woe is me by reason of thee, O JACOB, for thy prayer hath burned me up." And then God commanded [fol. 21*b* 3] Mâr JACOB to go to the monastery of 'ABDÎN, and he told his sons this, and having laid upon them the charge that they were to dwell in the tower, he departed alone to the shore of 'ÎVÂRÎKÔ. And as there was no ship there, he blessed a wave of the sea, and he embarked upon it, and travelled upon it as upon dry land until he crossed the sea and arrived at TARSÊS.

And as he passed through a market-place in the city, he found a wounded man with worms devouring him. And the holy man said unto him, "What is thy name?" And the man said unto him, "My name is 'ANTHONY'; my father gave me money for the physicians, and they have not healed me." And Mâr JACOB saw that the man was grieving because of his disease, and he made a prayer, and laid his hands on every part of his body, and said unto him, "In the Name of our Lord Jesus Christ be made whole," and straightway the man was healed. And forthwith ANTHONY followed him and became his disciple. Then the holy man and his disciple went on their way, and when they arrived at the city of 'ÂMID they found the son of King ANESTUS mad, and he was beating his head on the stones, and no one could restrain him. And Mâr JACOB commanded his disciple ANTHONY to seize him, and to bring him to him; and when he arrived he made over him the sign of the Honourable Cross, and he commanded Satan in the Name of our Lord Jesus Christ to go forth from him. And Satan went forth from him in the form of a black slave, and the young man recovered and followed the holy man; and when his father and the people saw him they rejoiced with very great joy. Now the king wished to give Mâr JACOB much money, but the holy man refused it and would not take it. And by the commandment of God he departed with Abbâ [fol. 22*a* 1] BARSÂBÔ, a teacher of the monastery of the city of 'ABDÎN, and as he was travelling on the road ANTHONY fell sick of the smallpox, and on the third day he died. And when Mâr JACOB came to a city, the name of which is 'AWĔRSÂ, he found that the son of the governor was sick, and through the prayer of the holy man Mâr JACOB he recovered. When his father saw that he had recovered he rejoiced with very great joy, and he handed him over to the holy man to be his disciple until the day of his death; now the name of the young man was FĔḴÛR (VICTOR ?). And when they drew nigh unto the monastery of BARSÂBÔ, the monks welcomed them and brought them in with much singing. Now there was built by the side of this city a certain temple, and the King of Persia, who was called SÂMÊR, used to come there every year and celebrate a festival in honour of

his idols. And Mâr JACOB said unto the monks, "Behold, we have heard that the King of Persia hath come, let us go to him and shed our blood for the sake of the Name of Christ, to Whom be praise!" And whilst the monks were considering this advice the soldiers of the king arrived in the monastery, and they saw that the monks were wearing black apparel, and they said unto them, "What are ye? Which of the gods do ye worship?" And the holy men said, "We worship the Lord Jesus Christ, the Son of the Living God, Who came down from heaven, and became man through the Holy Ghost by MARY the holy Virgin, to Him do we bow down and Him do we worship." When the soldiers heard them they carried them away to the king, and when they arrived before the king they confessed the faith [fol. 22*a* 2] of our Lord Jesus Christ. And the king enquired what their country was, and Abbâ BARSÂBÔ said, "I and my brethren are Romans," and Saint Abbâ JACOB saith, "I am by myself; I am an Egyptian." When the king heard his words he commanded his soldiers to remove JACOB against his will, for he did not wish to kill him because he had a treaty with the men of Egypt. And the king ordered his soldiers to beat the monks, and they beat them until their blood flowed from their bodies like water, and he then had them cast into the prison house [where] the angel of the Lord healed them; on the following day when the soldiers found them alive, the king [promised to] bestow many gifts upon them. But when they treated his word with contempt he commanded his soldiers to torture them by crushing their feet into [iron] boots, and by beating them, and drawing out their front teeth, and grinders, and by drawing out of the nails of the hands and feet, and by cutting off their noses, and lips, and ears; this they did for a period of six days; but our Lord Jesus Christ gave them strength [to endure]. On the eighth day he commanded the soldiers to cut off their heads, and Mâr BARSÂBÔ addressed them, and after he had exhorted them, he delivered them one by one into the hand of the swordsman, and ten monks were crowned. And the captain of the horse of the king on seeing the crowning of the saints stripped off his apparel and confessed our Lord Jesus Christ, and his head also did they cut off with the sword.

After the sons of Mâr BARSÂBÔ were dead he himself stretched out his neck, and said unto the swordsman, "Finish what thou hast been commanded [to do]," and straightway he gave him his neck. And the martyrdoms of the saints were finished on the twenty- [fol. 22*a* 3] eighth day of the month Naḥasê (Aug. 4–Sept. 3). Then the king ordered his soldiers to burn their bodies with fire, but the earth opened her mouth and covered them. And the king being ashamed wanted to depart to his own country. Thereupon Mâr JACOB prayed to God and He rained upon him fire [mingled] with black clouds, and hail and snow, and he and all his soldiers perished, and not one of them remained [alive]. When the men on the frontiers heard this they all went out and took their horses and all their goods, and they carried them to Mâr JACOB and said unto him, "Take all these goods for thy needs," but he refused to do so, and commanded them to build a little church over the grave of the holy martyrs; [and they did so] and there it remaineth unto this day. One day there was a plague (or smallpox) in a certain city, and the people sent to Mâr JACOB asking him to help them by his prayers; and when Mâr JACOB heard of the plague he was very sorry. And having taken the censer he went into the church, and he prayed a long time, and having gone forth from the church he said unto the messengers, "Be not afraid, neither grieve ye; depart ye in peace." When the messengers arrived they found the city in a healthy state, and they praised the God of Saint JACOB. And there was a certain maiden who came with her father to [fol. 22*b* 1] the holy man, and she lusted for the holy disciple whose name we have mentioned, and she wanted to cast him down in sin. When he refused her she became with child by a certain servant of her father, and she acted craftily in the matter. When her father heard of this he set out to kill Mâr JACOB and his disciple, and as he was going along the road [to do so] lightning fell upon him and blinded his eyes. After a few days his daughter brought forth her child, and she carried the child to Saint Mâr JACOB in the midst of the congregation. And Mâr JACOB said unto the child, "In the Name of the Lord Jesus Christ I command thee to declare the name of thy father." And the child said, "My

father is so-and-so, the servant of my mother's father"; and when the people heard this they marvelled and praised God. When the time of Mâr JACOB'S departure from the world drew nigh, he commanded his disciple DANIEL, saying, "Behold my departure draweth nigh. When I am dead bury me with Mâr BARSÂBÔ and his sons." Three days after this he died in peace, and the angels took his soul up into Jerusalem.

Salutation to JACOB the strenuous ascetic!

Salutation to JACOB the priest!

[fol. 22*b* 2] And on this day also are commemorated Saint STEPHEN the priest, and NICETA the martyr.

And on this day also were found the bones of THOMAS and of Archbishop ATHANASIUS; and on this day are commemorated our father the admirable PHILOTHEUS [the Thaumaturge], and Abbâ NÔB the anchorite, and the martyrs who were with 'ABÔLÎ—forty men and twenty women.

And on this day also are commemorated 'ÊFÔMYÂ (EUPHEMIA ?) the martyr, and Abbâ FÎNÔMÎS, and SELḤÂN, and 'AKALÂÊLES, and ISAAC.

And on this day also took place the miracle which THOMAS the apostle wrought when he went to preach the Gospel in the country of India. Now he was afraid, and he said, "How can I go to India, the country of which I know not?" Then our Lord Jesus Christ appeared unto him and said unto him, "Fear thou not, for My grace is with thee." And whilst he was with our Lord there came a merchant from India. And our Lord said unto him, "What dost thou want?" And the merchant said, "I want a [fol. 22*b* 3] carpenter." And our Lord said unto him, "Take this My servant, for he is a carpenter"; and he sold him for three *lĕtra* of silver. And he wrote a paper which testified, saying, "I have sold my servant, the son of JOSEPH the carpenter, to 'ABÊNÊS, a merchant of GÔNÂ"; and THOMAS'S [new] master took him to the city of the king. When they drew nigh unto the city they heard [the sound of] organs and pipes, and they said, "What is this?" And the people said unto them,

"The king has made a marriage-feast for his daughter, and he has ordered that whosoever doth not come to the wedding shall be punished." And 'ABÊNÊS and THOMAS went into the room of the feast, and while the guests ate and drank THOMAS the apostle ate nothing at all. And there he found a Hebrew singing maiden who was singing songs in the Hebrew language. And whilst the apostle was praying in the Hebrew language one of those who were at the feast struck him; and the apostle said, "I see a hand with the dogs tearing at it"; and the singing woman alone heard him because he spake in the Hebrew language. And the man who smote THOMAS went down to the lake (or well) to draw water, and a lion sprang out and slew him and left him lying in pieces. And a dog seized the right hand and carried it in among the people at the feast, and one said unto THOMAS, "Who is dead?" And he said unto them, "This is the hand of him who struck one who serveth." When the singing maiden heard this, she cast away her tambourine and went and sat at the feet of the apostle, and she said, "I heard thee say unto him, 'The dogs shall tear the hand which smote me.'" When the people heard this some believed and some did not. When the king heard this he said unto THOMAS, "Come and pray over my daughter, for this day [fol. 23*a* 1] have I given her in marriage." And when the apostle had entered the marriage-chamber he prayed to the Lord in the form of THOMAS, on behalf of the bride and bridegroom, and admonished them with the words of faith, and they believed the words of the apostle, and abandoned their marriage.

XIX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint GREGORY, Archbishop of the country of Armenia, who became a martyr without the shedding of his blood. This man established himself in the country of Armenia in the days of DĔRṬÂDĔS the king. Now that king was an infidel, and when he came into his temple to offer up incense to the gods, he summoned GREGORY to offer

up incense to his gods likewise; but GREGORY would not obey the king's command, and he tortured him with exceedingly severe tortures, and had him burned with fire. After this he cast him into a pit naked, and he lived therein for fifteen years. And there was a certain old woman a widow, near the king's palace, and she saw a vision wherein one said unto her, "Make bread regularly, and cast it into the pit wherein the holy man is." And the old woman continued to act in this wise, [fol. 23*a* 2] and she cast bread into the pit until the fifteen years were ended. In those days that king killed the virgins, namely Saint 'ARSÎMÂ, and the virgins who were with her, and their bodies were thrown out upon the mountain. And Satan made himself master of King DĔRṬÂDĔS, and the Lord changed his appearance, and he became like unto a wild boar, and Satan also made himself master of very many of the royal officers, and there was very great sorrow in the royal house. And the king's sister saw a vision one night wherein it seemed that a man said unto her, "Unless ye bring up GREGORY out of the pit thou wilt never be able to cure him (*i.e.* the king)." And straightway they went unto the pit and brought Saint GREGORY out therefrom, and he healed the king forthwith and all those who were in his house. And he made the bodies of the virgins ready for burial, and laid them in a beautiful tomb. Now the whole history of him is written in the section for the fifteenth day of Ṭâkhshâsh, which is the day whereon he died.

And on this day also is celebrated the festival of the Holy and Honourable Cross, for then it was found the people made a festival for three days with joy and gladness. Similarly it is meet that we ourselves should celebrate a festival of commemoration in its honour [fol. 23*a* 3] with great joy, for in it there is the joy of our salvation from our enemy Satan, and praise to our Lord Jesus Christ.

Salutation to the Tree of Life, the bed of the Son of MAŘY!

Salutation to the Tree of Life which was sprinkled with the Divine Blood!

And on this day also died ḲIRḲÔS (CYRIACUS), the dweller in

the desert. This holy man lived in the days of Abbâ BENYÂMÎ, and he fled from the Emperor MARCIANUS, the evil one, and established himself as an anchorite on the top of a high mountain. He lived in a cave wherein wild animals lived, and he begged his food from God. And God commanded a she-buffalo to go to him every third day, and he drank milk from her; and he lived in this manner for ten years. And Satan, the accursed one, having become jealous of his strenuous ascetic labours, began to tempt him in all the ways and means which he hath. At one time he would come to him in the form of a black man to terrify him, and at another he would come to him in the form of a company of soldiers, who threatened him with dire threats. And horsemen seized him, and bound him with fetters, and beat him with whips, and dragged him along the road by his feet. When [fol. 23*b* 1] he knew that these men were Satans he made the sign of the Cross over himself, and they disappeared from before him. Once when he was kneeling down at night praying, a thing which was like unto a huge serpent coiled itself about his neck and wished to shoot venom into his face, and again he entreated the help of God Who sent His angel and delivered him. When the time for his death drew nigh, he went to the father Archbishop Abbâ BENYÂMÎ, and told him everything, and he sent to him three archbishops to undertake the preparation of his body for burial. When they had gone into his cave they found him very ill, and at the moment when his spirit went forth from his body they saw great and indescribable splendour; and then they buried him in his abode.

XX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ATHANASIUS, the twenty-eighth Archbishop of the city of Alexandria. This father was the steward of the church of the city of Alexandria. When PETER [fol. 23*b* 2] the archbishop, his predecessor, died, all the bishops, and the governors (or nobles), and the elders, and the people, with one consent agreed to appoint Saint

ATHANASIUS archbishop, for the holiness of his life was proverbial, and he contended splendidly in the way of God, and the Holy Spirit dwelt in him. And they took him against his will and appointed him archbishop, and he protected the flock of our Lord Jesus Christ well and carefully against the wolves of Diabolus, who are wicked Satans, by means of his admonitions, and teachings and prayers. He sat as archbishop seven years, and he was well-pleasing to God, and he died in peace.

And on this day also the holy virgin MÂLÎDÂMÂ became a martyr.

And on this day also are commemorated the virgin ATHENE, and MÂRÊNÂ, and PÎLÂ, and ABRAHAM the monk, and RADE'Ĕ, and SÂDĔS, and THADDEUS, and EPIPHANIUS, [fol. 23*b* 3] and the righteous man 'ARMÂNYÔS (ARMENIUS), and SIMEON, the head of the bishops of Jerusalem, the martyr.

XXI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable CYPRIANUS and the virgin JUSTINA became martyrs. This holy man CYPRIANUS was at one time a magician, and an infidel, and a teacher of sorcery in a city of the West, and in knowledge of magic he excelled every other man in the city of the West. And because of his excessive impudence, and his arrogance, and his infidelity, and his sorcery, he rose up and went to the city of Antioch in order that he might find out whether there existed among the people of that city any other kind of magic; if there was, and if it was superior to his own knowledge, he intended to learn it, and if there was not he intended to triumph over them through his knowledge of sorcery. When he arrived in the city of Antioch the report of him was heard therein, and a certain young man, the son of one of the elders of the city of Antioch, heard of him. Now the young man lusted for a certain Christian virgin who was called JUSTINA, whom he had seen going to church; and his heart was hot like the fire which blazeth because of his

longing and his love for her. And he was unable to obtain her either by the gift of money, or by the threat of death, or by the operation of sorcery. When the young man heard of the arrival of Saint [fol. 24*a* 1] CYPRIANUS in the city of Antioch, and knew that he was reported to be superior to every man in Antioch through his sorcery, straightway he went to him, and told him about the sorrow in his heart, caused by the virgin JUSTINA, and how he longed for her, and how he loved her exceedingly, but could not obtain possession of her. And Saint CYPRIANUS promised him, saying, "Fear thou not, I will fulfil for thee all thy desire." And he directed against her all the works of his sorcery, but failed to obtain possession of her. Every time when he sent against her any of the powers of Satan, he found her praying, and they were unable to stand before her, and they were powerless to fight against her. When CYPRIANUS was tired and was unable to gain the mastery over her, he called the Satans, and said unto them, "If ye are not able to bring JUSTINA the virgin to me, I shall turn and become a Christian." And the chief of the Satans meditated and thought out one device whereby he might seduce her, and that was by making one of his Satans to disguise himself and to take the form of JUSTINA, and then to make him to appear to CYPRIANUS as if he were shewing him JUSTINA. And that Satan did as Satan his master commanded him, and he hastened and made him known to CYPRIANUS. And he said unto him, "Behold JUSTINA is coming to thee"; and CYPRIANUS rejoiced exceedingly, and he imagined that it was true, and he sat down and waited. And behold, Satan disguised as JUSTINA came unto him, and CYPRIANUS rejoiced, and rose up straightway to embrace her by reason of his great joy in her, and he said unto her, "Good is thy coming, O JUSTINA, queen of women." And as soon as he had uttered her name only, [fol. 24*a* 2] that Satan who had disguised himself as JUSTINA melted away and disappeared like smoke, and there was a foetid smell [there]. And CYPRIANUS knew that this thing was a debased and deceitful trick of Satan; and if Satan did not dare to stand before her face, and could not endure the mention of her name, how could he have the power to seduce her? And CYPRIANUS rose up straightway and burnt and

destroyed his books of magic, and was baptized with Christian baptism by the Archbishop of Antioch. Then he became a monk, and after a few days he was made a deacon, and a little later a priest. And when he had grown old in doing good works and in the doctrine of the Church, he became fit to be bishop of the city of ḲERṬÂGĔNÂ (CARTHAGE ?) in the country of the West. And he took Saint JUSTINA and made her the abbess of a house of virgins. When a General Council of the saints assembled in the city of... this holy man was one of those who were assembled there. And after many days DECIUS the infidel emperor heard of CYPRIANUS and JUSTINA, and he had them brought before him, and he demanded from them a denial of Christ, and he endeavoured to make them worship idols. When they would not obey his command, he tortured them with very great severity. After this he ordered his soldiers to cut off their heads with the sword, and they cut off their heads and CYPRIANUS and JUSTINA received incorruptible crowns of martyrdom in the kingdom of heaven.

[fol. 24*a* 3] And on this day it is meet for us to celebrate a festival of commemoration of our Lady, the holy Virgin MARY. [A note in the Bodleian MS. says that this festival must be kept on the 21st of every month of the year.]

And on this day also there took place the death of Saint TIBERIUS the apostle, one of the Seventy-two disciples.

XXII. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the Saints KÔTÔLÔS (COTYLUS) and his brother (*sic*) 'AKSÛ became martyrs. These holy men were the sons of SAPOR, King of Persia, and [fol. 24*b* 1] they had a companion whose name was ṬÂṬÔS. Now SAPOR, King of Persia, worshipped fire and the sun, and he afflicted and tortured many believing men, and no man throughout his country dared to mention the Name of Christ. And his son KÔTÔLÔS

(COTYLUS) had a friend whose name was ṬÂṬÔS, and he was governor of the country of the MAYDÂSWÎYÂN; and certain people laid an information against him before SAPOR the king, and told him that he was a Christian. And the king sent to him a certain noble whose name was ṬÛMÂGER to find out whether that which was said about ṬÂṬÔS was true or not, and he commanded that noble, if he found that ṬÂṬÔS was a Christian, to inflict heavy punishment upon him. When KÔTÔLÔS (COTYLUS), the son of the King of Persia, heard these words, he rose up and went to that country where his friend ṬÂṬÔS was. When the noble arrived in that country and found that ṬÂṬÔS was a Christian, even as the king had been informed, straightway he ordered his men to make an oven red-hot and to roast him to death in it. And Saint ṬÂṬÔS made the sign of the Cross over his face against the fire, and the fire died down and was extinguished. When KÔTÔLÔS (COTYLUS), the son of the king, saw this miracle, he marvelled exceedingly, and he said to ṬÂṬÔS his friend, "How didst thou learn this magic, O my brother?" And ṬÂṬÔS answered and said unto him, "This is not magic, O my brother, but it is through faith in our Lord Jesus Christ that signs and wonders like this are performed." And KÔTÔLÔS (COTYLUS) answered and said unto him, "If [fol. 24*b* 2] I believed in Christ, should I be able to do this?" And ṬÂṬÔS said unto him, "Yea, thou wouldst not be able to do this only, but something even more that this"; and straightway KÔTÔLÔS (COTYLUS) believed on our Lord Jesus Christ. And they lighted a fire and made it to burn until the flames thereof reached a great height, and KÔTÔLÔS (COTYLUS) drew nigh unto the fire, and he made the sign of the Cross over it, and the fire turned backwards a distance of twelve cubits. And that noble wrote his despatch and sent it to SAPOR the king, and in it he informed him what had happened to ṬÂṬÔS and to KÔTÔLÔS (COTYLUS), the son of the King of Persia. And the king sent messengers and had them brought to him, and his men cut off the head of ṬÂṬÔS with the sword, and he received the crown of martyrdom in the kingdom of heaven. His son KÔTÔLÔS (COTYLUS) he tortured with great severity, and he delivered him over to another noble who was to torture him, and when this noble had tortured

him cruelly he shut him up in prison. And 'AKSÛ his sister came unto him in the prison house, for the king had sent her a message that she must persuade him to return to his former relations with him. And Saint KÔTÔLÔS (COTYLUS) admonished his sister, and he taught her the Right Faith, and straightway she turned from her error, and believed on our Lord Jesus Christ. Then KÔTÔLÔS (COTYLUS) sent his sister to a certain priest and he baptized her secretly with Christian baptism, and she returned to her father the king and said unto him, "It would be a good thing for thee if there happened to thee what hath happened to me and to my brother KÔTÔLÔS (COTYLUS). For there is no God but Jesus Christ, the Son of the Living God, [fol. 24*b* 3] Who hath made the heavens, and the earth, and the sea, and all that is therein." And when the king her father heard these words from her he was exceedingly wroth with her, and he commanded his men to torture her very severely, and they did so until she yielded up her soul unto the hand of the Lord, and she received the crown of martyrdom in the kingdom of heaven. And he tied her brother Saint KÔTÔLÔS (COTYLUS) to the tails of horses and he made him to run behind them over the mountains until he yielded up his soul into the hand of His Creator. Then he had his body cut into three parts, and his men cast them out on the tops of the hills so that the birds of heaven might consume them. Thus Saint KÔTÔLÔS (COTYLUS) finished his strife, and received the crown of martyrdom in the kingdom of heaven. When the king's soldiers had departed the Lord commanded the priests and the holy deacons to take the bodies of the martyrs, and they went by night and took the bodies of the saints, and they found that they had become as white as snow. And they prepared them for burial with honour, and they laid them in a beautiful tomb until the end of the days of persecution. After the days of the persecution they built a beautiful church for them, and laid the bodies of the saints therein, and through them very many signs and wonders were wrought.

[fol. 25*a* 1] On this day also Saint JULIUS became a martyr. This holy man came from the city of 'AḲFĔḤÂS, and our Lord

set him up to care for the bodies of the holy martyrs, and to write the history of their contendings and to prepare their bodies for burial, and to despatch each body to its native city. And the Lord brought blindness into the hearts of the governors, and they never held converse with Saint JULIUS about any matter whatsoever, and they never forced him to worship idols, for the Lord protected him for the sake of His servants the martyrs. And there were three hundred men who knew how to write, and they used to write the histories of the contendings of the holy martyrs. And JULIUS used to minister to the holy martyrs, and dress their wounds with healing medicines with his own hand, and the martyrs used to bless him and declare unto him, saying, "Thou art as if thou hadst poured out thine own blood for the Name of our Lord Jesus Christ, and thou shalt be reckoned among the number of the martyrs." When the days of the reign of DIOCLETIAN the infidel emperor were ended, CONSTANTINE the righteous emperor reigned. And our Lord Christ wished to place and to associate Saint JULIUS with the number of the holy martyrs and all the righteous saints. And our Lord Christ commanded Saint JULIUS to go to the city of GAMNÛDÎ in the northern part of the country of Egypt, to ARMENIUS the governor, and to confess before him his belief on the Name of our Lord Jesus Christ. And Saint JULIUS went, as our [fol. 25*a* 2] Lord Jesus Christ had commanded him, to ARMENIUS the governor, and he confessed before him that he believed on the Name of our Lord Jesus Christ; and the governor tortured him many times, and God raised him up whole and unharmed. Then Saint JULIUS prayed to God and entreated Him to let the earth open her mouth and swallow up the idols. And straightway the earth opened her mouth and swallowed up the seventy idols, and their one hundred and forty priests. Now the governor had commanded his men to bring Saint JULIUS to him so that he might bow down to the idols; and straightway they and their priests were destroyed and they went down into Sheol for ever. And very many of the people who were there when they saw this miracle marvelled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. When ARMENIUS the

governor saw that his gods and their priests were destroyed, he believed on our Lord Jesus Christ, and went with Saint JULIUS to the governor of Athribis and confessed before him his belief on the Name of our Lord Jesus Christ. And the governor of Athribis tortured Saint JULIUS with very great severity, but our Lord Christ raised him up safely and unharmed; JULIUS died thrice, and our Lord Jesus Christ raised him up from the dead thrice. One day there was to be a festival in honour of the idols, and the people were decorating the temple with all kinds of ornaments and lamps, and with palm branches, and branches of other trees, [fol. 25*a* 3] and they closed the gates of the temple; and the people expected to come on the following day and to celebrate the festival. And Saint JULIUS entreated God to blot out their idols, and straightway God sent an angel who smashed the heads of the idols, and blackened their faces with charcoal and ashes, and burnt up all the palm branches, and destroyed all the other decorations of the temple. On the following day when the people dressed in apparel of great price came to do according to their custom, and saw how their idols had been destroyed, they recognized the impotence of their idols, and they conversed among themselves and said, "If our idols are not able to save themselves, how will they have the power to save us?" And straightway the governor of Athribis believed on our Lord Jesus Christ, and very many men, the number whereof could not be counted, did the same. From this place also Saint JULIUS departed to the city of ṬÛWÂ, and with him were the governor of the city of GAMNÛDÎ and the governor of the city of Athribis. And Saint JULIUS spake unto ISKANDER the governor of ṬÛWÂ, and said unto him, "Finish my strife for me, and command thy men to cut off my head and let me receive the crown of martyrdom, and depart to my Lord Jesus Christ." And ISKANDER said unto him, "I will not torture thee, and I will do nothing evil unto thee whatsoever." And Saint JULIUS commanded his five hundred slaves to sharpen their swords, and to rise up against ISKANDER. And they said [unto him], "If thou dost not command [his soldiers] to cut off the heads [fol. 25*b* 1] of all of us, so that we may become martyrs of Christ, we will kill thee."

Then JULIUS commanded an unclean spirit to ride ISKANDER, and straightway the unclean spirit did so, and ISKANDER wrote a decree ordering his servants to cut off the heads of the slaves of JULIUS with the sword. And straightway the soldiers cut off the heads of all the saints, that is to say, of Saint JULIUS, and Saint THEODORE his son, and Saint IONIAS (DIONYSIUS ?) his brother, and his five hundred slaves, and the governor of GAMNÛDÎ, and the governor of Athribis, and a great many [other] people. Now the number of those who became martyrs on the day of the martyrdom of Saint JULIUS was fifteen hundred, and they all received their crowns of martyrdom in the kingdom of heaven. And they took the bodies of Saint JULIUS and his son and his brother, and carried them to the city of Alexandria, for there he used to live, although he was born in the city of 'AḲFĔḤÂS, and they laid them in a beautiful tomb. Afterwards they built over them a beautiful church wherein many signs and wonders took place.

Three salutations to JULIUS, THEODORE and IONIAS (DIONYSIUS ?).

And on this day is commemorated BÂLÂN.

XXIII. MASKARAM

[fol. 25*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the righteous Saints EUNABIUS and ANDREAS became martyrs. These holy men were sons of elders of the city of ZALDÂ, and from their youth up they were friends in good counsel, and they went and became monks in one of the monasteries of a city in Syria. Afterwards they went to the holy and honourable Abbâ MACARIUS and they became his disciples, and they dwelt with him, and were in submission to him, and they followed his counsel, and they continued to devote themselves to a life of prayer for three years, and they fasted and prayed by day and by night continually, in love and humility. And the report of their fair strife and of their strenuous ascetic labours was heard [everywhere], and the

people chose EUNABIUS and made him a bishop, and ANDREAS they made a priest, and they protected the flock of Christ well and carefully. And they fought a great fight, and they afflicted their souls and bodies with toil and tribulation, and they continued to do so for some years. [fol. 25*b* 3] And JULIAN, the infidel emperor, heard the report of them, and he sent messengers and had them brought to him, and he commanded them to deny Christ, and to enter the foul and wicked faith, that is to say, the worship of idols; and they would not obey his command, and they cursed him and they cursed his filthy idols. And JULIAN was wroth with them, and he tortured them severely and broke their bodies up each into several pieces; and they yielded up their souls into the hand of God, and they received their crowns of martyrdom in the kingdom of the heavens, as a reward for their monastic life, and for their fair worship, and for their strenuous fighting and their stern asceticism, and for the shedding of their blood, and for their faith in our Lord Jesus Christ.

And on this day also EUSTATHIUS and his son and his wife became martyrs.

Salutation to EUSTATHIUS who saw our Lord Jesus Christ between the horns of a stag.

[fol. 26*a* 1] And on this day also are commemorated THECLA the virgin, the bride of Christ, and forty-four martyrs, and the admirable GREGORY [the Thaumaturge], and 'ĔNṢÎNÂ, and BELÎNÂ, and Abbâ SALÂMÂ the lamp of the world.

XXIV. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ GREGORY the monk. This holy and blessed man was a native of Upper Egypt, and his parents were holy and righteous Christians, and they were exceedingly rich, and their possessions were very great. And

they taught their son every kind of sacred and profane learning, and then they taught him the doctrine of wisdom and the art of speaking, and the Books of the Holy Church. Next they sent him to Father ISAAC, bishop of their city, and he laid his hand upon him and made him a reader; then they required from him that he should marry a wife, but this thing he refused [to do]. After this they brought him to the bishop, and he appointed him a full deacon. And GREGORY used to go continually [fol. 26*a* 2] to Abbâ PACHOMIUS, and learn from him the way of God, and he took very much money from his parents and brought it to the holy father Abbâ PACHOMIUS. And he made many petitions unto him, beseeching him to give this money to those who built monasteries, but Saint Abbâ PACHOMIUS devoted it to the building of a church, and a lodging for the monks and for his own meetings. And after this he renounced the whole world, and all the goods and possessions thereof, and he went to Abbâ PACHOMIUS, who arrayed him in the garb of the monastic life. And GREGORY dwelt with him, and laboured both in soul and body, and he fought a great fight with fasting and prayer, in lowliness, and humility and submission, and gentleness and love. Even the fornicators when they saw him learned from his appearance and example the fear of God, and they forsook their evil deeds and repented, and became men of clean lives. And he dwelt with Abbâ PACHOMIUS for thirteen years. When Saint Abbâ MACARIUS came to Abbâ PACHOMIUS, and dwelt with him for a few days (now he wanted to return to the desert of SCETE), this holy man GREGORY entreated Saint Abbâ PACHOMIUS, saying, "O my father, permit me to go with Saint Abbâ MACARIUS to the desert of SCETE," and he commanded him to go with him, and Saint GREGORY went with Saint Abbâ MACARIUS, and he dwelt with him for many years. Then he asked Saint Abbâ MACARIUS to allow him to live the life of an anchorite in the desert for a little; and he said, "Do what thou wishest." And he departed into the mountain and dug out a small cave for himself, and he dwelt [fol. 26*a* 3] there for seven years. And he used to come to Saint Abbâ MACARIUS twice each year, once at the time of the festival of the birth of the Glorious

One, and once on the day of the festival of the resurrection of our Lord Jesus Christ; and he partook of the Holy Mysteries [on each occasion] and returned to his cave. And Abbâ MACARIUS questioned him about all his work each year, and he revealed unto him everything which he saw, and Abbâ MACARIUS used to lay down for him the ascetic labours of the monastic life which he had to perform. When he had completed two and twenty years of strife God wished to give him rest from this world. And He sent to him an angel who said unto him, "After three days thou shalt depart from this fleeting world, and shalt enter everlasting life." And Saint GREGORY called the old men of the desert of SCETE, and embraced them, and asked them to remember him, and they also asked him to remember them before God; and after three days he died and went into everlasting life.

And on this day also died Saint BĔDRÂṬÔS (QUADRATUS), one of the two and seventy disciples whom our Lord Jesus Christ chose. This holy apostle was one of the sons of the elders of Athens, and he was one of their learned nobles; he believed on our Lord Jesus Christ, to Whom be praise! and served Him. And having received the grace of the Holy [fol. 26*b* 1] Spirit, the Paraclete, on the day of the festival of Pentecost, he departed into many cities, and preached the Holy and Life-giving Gospel. And he went into the city of MAGNÎS and preached the Holy Gospel therein, and he illumined the hearts of the men of that city with the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism. And he taught them the life-giving commandments of the Gospel, and he appointed priests and deacons for them. Then he went forth from them and entered the city of Athens and preached therein; and they stoned him and tortured him very severely. After they had tortured him they cast him into the fire, and he yielded up his soul, and received the crown of martyrdom in the kingdom of heaven.

And on this day also are commemorated BÊTRĔWÂ and LATÂYN the martyrs, and the death of GABRIEL the arch-

bishop, and THEODORE, and NETROLOMES, and the strife of Saint EUSANIUS (AUSANIUS), and NESTIUS, and ZÎÂNUS, and JUSTUS, and his brother 'ĔLSAREY, and FRATUS (PHRATUS), and COSMAS, and DAMIANUS.

XXV. MASKARAM

[fol. 26*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and righteous prophet JONAH. This holy man was the son of the widow of BÊTH-SARÂPTÂ of Sidon whom ELIJAH the prophet raised from the dead. And he followed ELIJAH the prophet and ministered unto him, and he toiled with him and he was held to be worthy of the grace of prophecy by his command to him. And God, blessed and exalted be His name! said unto him, "Get thee to the city of Nineveh, and preach unto the people thereof, and tell them, 'after three days your city shall be overthrown.'" And when God said this unto him JONAH pondered in his heart, and said, "If God wished to destroy them He would not have commanded me to go and preach unto them. If I go and preach unto them, and say unto them, 'God wisheth to destroy you,' I am afraid that God, Who is merciful, will have mercy upon them, and that I shall be unto them as a lying prophet, and that they will never listen to my preaching at all. Now especially I am afraid that they will kill me if I am sent unto them with a false message from God, I will arise and flee and I will not go to that city, and I will not preach to them." O my brethren, is there any man whatsoever who hath the power to flee from God, the Most High? If the heart of this prophet of the prophets of the children of Israel was thus, how could their hearts be to the people? Now, I think that God, blessed be His Name! by the operation of His wisdom worked in such a way that [fol. 26*b* 3] this prophet fled so that there might be made manifest the miracle of his remaining in the belly of the whale for three days and three nights, and then going forth from him whole and uninjured. Now this was a sign of the remaining of our Lord Christ in the grave for three days and

three nights, and of His rising from the dead unchanged. And the Prophet JONAH rose up and fled. Now he wanted to go to the city of TARSUS, but when he had embarked in a ship and they had put out to sea a little way, stormy winds, and the waves and the billows of the sea, rose up against them, and they were within a very little of sinking into the sea, and being drowned. And God put understanding into the heart of the captain, and he said unto those who had embarked on the ship, "Cast lots among yourselves so that we may know because of whom it is that this tribulation hath come upon us"; and when they had cast lots among themselves the lot fell upon JONAH the prophet. And the captain said unto him, "What hast thou done that through thee such an affliction should come upon us?" And JONAH said unto them, "Cast me into the sea and ye shall be saved." And the captain and the crew entreated God, saying, "O God, demand Thou not from us the blood of this man"; and they took him and cast him into the sea, and a great whale swallowed him. And he remained in the belly of the whale for three days and three nights, and then the whale cast him up on the sea-shore. And JONAH rose up straightway and came into the city of Nineveh, and he preached unto the people thereof even as God the Most High had commanded him, and he said unto them, "Know ye that [fol. 27*a* 1] three days from this day, your city shall be overthrown, and ye shall all be destroyed"; and he went round about the city of Nineveh for a space of three days. When the men of Nineveh heard the preaching of JONAH the prophet they were exceedingly afraid, and they believed on God and they repented and fasted and put on sackcloth made of hair, both rich and poor. And the preaching of JONAH reached the King of Nineveh, and he came down from his throne, and took the royal crown off his head, and he put on sackcloth made of hair and sat in the ashes. Then the king commanded that a herald should go round about proclaiming thus: "The king hath commanded that his nobles, and all the people, great and small, and women and children, and sheep and oxen and goats shall fast, and that they shall neither eat nor drink any water whatsoever, and they shall put on sackcloth made of hair;

and similarly, even the beasts shall not eat grass. And let all men forsake their evil works, that is to say, oppression, and fornication, and lying, and theft, and fraud, and blasphemy, in order that God may, peradventure, have mercy upon you, and remove His wrath from you." And straightway all the people repented, and they fasted, and begged for mercy from God, blessed be His Name! and God had mercy on them. And the prophet JONAH was sad with a very great sadness, and he said, "O God, take my life, for death is more preferable to me than life." And JONAH went outside the city and sat down there and fell asleep. And God commanded a root of the cucumber plant, and it sprouted and grew into a large plant, and it had offshoots and it became very leafy, and very high, and it cast its shadow over JONAH as he was sleeping. And JONAH woke up from his sleep [fol. 27*a* 2] and saw the cucumber plant, and he rejoiced with great joy. And on the following day God brought slumber upon JONAH, and he fell asleep, and God commanded a worm to gnaw the cucumber plant, and the root thereof was cut through; and God commanded a wind-storm and it withered the cucumber plant, and the sun scorched JONAH'S head, and he woke from his dream. When he saw that the cucumber plant had withered he was exceedingly sorry, and he demanded for himself death. And God said unto JONAH, "Art thou exceedingly sorry that the cucumber plant hath withered?" And JONAH said, "Yea, O Lord, I am exceedingly sorry, even unto death." And God said unto him, "If thou art sorry for a cucumber plant which thou didst neither sow nor plant, and for which thou hast in no way laboured, but which flourished in a day, and withered in a day, why should I not spare Nineveh, the great city wherein dwell more than ten hundred thousand men who know not their right hands from their left hands, besides very many beasts? For I am the Merciful and the Compassionate God Who sheweth mercy upon every one who turneth from his sins and repenteth." And JONAH rose up and returned to the land of Israel and he died there. And the prophecy of JONAH [was made] two hundred years and more before the advent of our Lord Jesus Christ, and he prophesied in the days of 'AMÔṢ the king and his son

'ÔZYÂN. And all the days of his life were one hundred years; seventy years as a prophet, and thirty years before he prophesied.

[fol. 27*a* 3] Salutation to JONAH who slept in the belly of the whale.

Salutation to BARBARAH, and to JULIANA, who appeared to two men when they came to steal the book containing her history, and slew one and blinded the other. [This paragraph is wanting in the Bodleian MS.]

Salutation to those who are saturated with the Law and the Gospel. [This paragraph is wanting in the Bodleian MS.]

And on this day also are commemorated RÔḲÂ (or FÔḲÂ), and JOHN, and ANDREW, and PETER, and ANTONIUS.

XXVI. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent the angel GABRIEL to ZACHARIAS the priest, the son [fol. 27*b* 1] of BARACHIAS, and told him concerning JOHN the Baptist, his son. Now ZACHARIAS was a righteous man, and he was exceedingly old, and his period for begetting children had passed; moreover, his wife ELISABETH was childless, and her period for conceiving and bringing forth children was passed. And ZACHARIAS was praying and beseeching God continually to give him a child, for the sake of the children of Israel who reviled him because a son had not been born unto him, and they treated him with ignominy and contempt, and because of it they said unto him, "He hath lost the blessing which God promised to give to our father ADAM, 'Be fruitful and multiply, and fill the earth'"; therefore he entreated God to give him a son. And God, blessed be His Name! had compassion upon him, and He hearkened unto his petition, and He sent the angel GABRIEL unto him, and the angel told him about

the birth of JOHN his son. And this angel came to ZACHARIAS when he was standing and praying in the sanctuary, even as the Holy Gospel saith. And he preached to him the great prophet JOHN, that he should precede Christ, and that he should prepare for Him His way, even as it is said concerning the prophet, that he shall become a preacher before Him. Now ZACHARIAS knew his own weakness, and how far advanced his days were, and his old age, and that his wife was barren, and for this reason he contradicted the angel and said unto him, "How can this thing possibly happen to me, seeing that I have become old, and am a very aged man, and my wife is barren, and she also is very old, and her days [for childbearing] are passed." And the angel rebuked him, and told him, saying, "I am sent [fol. 27*b* 2] unto thee from God to speak to thee and to tell thee this thing, and it is not seemly for thee to doubt; but thou shalt be dumb until this thing shall be fulfilled in its appointed time." And ZACHARIAS was dumb until JOHN, the preparer of the way of the Lord, was born. When they were circumcizing the child they asked his father and said unto him, "What shall he be called?" and he wrote upon tablets saying, "His name is JOHN." And straightway his mouth and his tongue were opened, and he spake and praised God—blessed be His Name! And ZACHARIAS prophesied concerning his son that he should become a prophet and should go before the face of the Messiah of God, and he prophesied concerning our Lord Jesus Christ.

Salutation to ELISABETH.

And on this day also is commemorated the translation of the body of 'ABÔLÎ (or 'ÔBÔLÎ) the martyr, the son of JUSTUS. Salutation to the translation of the body of 'ABÔLÎ (or 'ÔBÔLÎ).

[fol. 27*b* 3] And on this day also are commemorated ten thousand martyrs and 'AGÂTÎ of Egypt, and our father, GEORGE the martyr.

XXVII. Maskaram

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day EUSTATHIUS and his two sons and his wife became martyrs. This man was one of the chief generals of the Imperial Army of Rômê, and he knew not God. His own original name was ḲÎDÔS, and he gave alms in abundance, and expended much charity on the poor and needy, and God did not wish that his toil should be in vain. And EUSTATHIUS was in the desert hunting wild animals, and one day there appeared unto him the figure of a cross between the horns of a stag, and the cross reached up to the clouds. And EUSTATHIUS chased the stag into the mountains, and he pursued it that he might kill it. And the Lord spake unto him from between the horns of the stag, and told him His Name, and He commanded him to go with his sons and his wife to the bishop of that city, and be baptized with Christian baptism. And our Lord Jesus Christ informed him that poverty should come upon him speedily. When EUSTATHIUS heard these words, he went down from the mountain, and departed to the bishop, and he and his wife and his sons were baptized with Christian baptism; and he abandoned his former name and called himself "EUSTATHIUS." And straightway all his property disappeared, and his slaves, and [fol. 28*a* 1] his handmaidens, and his horses; and he took his wife and his sons, and he went forth from the city of Rômê and embarked in a ship. Now he took with him neither money to pay for their passage, nor anything else which he could give the captain [in its stead]. When they arrived in port the captain took his wife instead of passage money, and EUSTATHIUS took his two sons and departed. And he came to another stream which he had to cross, and he took up one of his sons on his back to take him over the river, and he passed over; and he returned to his other son to carry him across the river, but he found him not, because a wolf had seized him. Now a lion had seized and carried off his other son. And EUSTATHIUS sorrowed with a very great sorrow because of the loss of his wife and his two sons, but God, great in counsel, in Whom there

is power, protected both of them unharmed. And EUSTATHIUS went on to a certain city, and he became a guard of the village and remained one for many days. After those days the Emperor of Rômê died, and there reigned in his stead another emperor who enquired for EUSTATHIUS and found him not. And he sent messengers out into all the district to seek for him, and one of those messengers who had been sent out by the emperor to seek for EUSTATHIUS came to the village wherein he dwelt. And the two men recognized each other, and they embraced, and the messenger carried EUSTATHIUS to the emperor in great honour. When EUSTATHIUS arrived the emperor honoured him exceedingly, and appointed him to the position in which he was formerly. And the emperor commanded that two men should be recruited from every city for use in war. Now the two sons of EUSTATHIUS were brought up in the same city, neither knowing the other. One day, when the two sons of EUSTATHIUS, who had been placed [fol. 28*a* 2] in that city, were talking together, they discovered that they were brothers; and then [the messengers] took them to the city of Rômê and God was pleased to set them in the house of business of their father who did not know them. As concerning their mother whom the pagan captain of the ship seized, God protected her and delivered her uninjured from his hand; now she was a keeper of the gardens of the city of Rômê. And the two young men came to the village where their mother was, and whilst they were holding converse together, the younger brother spake, and their mother recognized that they were her sons, and she embraced them, and rejoiced in them, and they rejoiced in her exceedingly. And the three of them met together and they went to EUSTATHIUS and informed him what had happened to them, and he knew that the woman was his wife, and that the young men were his sons, and they embraced each other and rejoiced together greatly. Thus they were all gathered together [again] in one place, even as God had promised them. And they dwelt together, and whilst marvelling they praised God, blessed be His Name! because He had done good things for them. After this the emperor who loved EUSTATHIUS died, and there reigned another emperor who worshipped idols;

and he summoned EUSTATHIUS and his wife and his sons, and had them brought unto him. And he said unto them, "Cast incense to my gods." And the holy men said, "We will not worship idols, [fol. 28*a* 3] and we will not bow down to them, for we bow down to our Lord Jesus Christ, the Son of the Living God." And straightway the emperor was wroth with them, and he commanded his soldiers to torture them, and they tortured them very severely, but God raised them up whole and unharmed. Then he commanded his soldiers to cast them into a brazen cauldron, and [when] they had done so he commanded to light a fire on top of them, and thus they delivered their souls into the hand of God, and they received crowns of martyrdom from our Lord Jesus Christ.

And on this day also died the holy woman ṬÊḲLÂ (THECLA) who was a martyr without the shedding of blood. This holy woman had parents who were rich and honourable Macedonians, and they brought her up strictly according to the custom of their country; now they worshipped idols. When PAUL arrived in the country of Macedonia, he began to preach in the Name of our Lord Jesus Christ, saying, "Blessed are those who are poor for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who mourn here, for they shall rejoice. Blessed [fol. 28*b* 1] are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are those who have a wife and who are as if they had not one, for they shall inherit everlasting life"—these and such like words. When Saint THECLA heard these words, she remained in the upper floor of her house and only came down for food and drink. And her mother said unto her, "Why dost thou not come down from the upper floor of thy house, and why dost thou not eat?" And she came down from the upper floor of her house, and went to PAUL secretly, and she bribed the doorkeeper of her house with her hair-comb of gold not to talk about her [leaving the house]. When PAUL saw her he received her gladly and taught her the Faith of Christ. On the following day when her mother came to PAUL she found THECLA sitting with him, and she went to the governor and

reported to him that her daughter was a Christian. And the governor commanded his soldiers to bring THECLA with PAUL, and when they had brought her he was wroth with PAUL and ordered them to cast him into the fire; [and they did so] but God delivered him. And the governor commanded them to cast THECLA into the fire, and all the children of the city assembled to look upon her torture. And without the use of force on the part of the soldiers she threw herself into the flames after having made over herself the sign of the Cross; and she went forth from the midst of the fire, which had not touched her. And she went to PAUL, and shaved off her hair, and girded herself with a belt and followed PAUL. When another governor heard this he seized her and pressed her to abandon the Christian Faith, and when she refused he cast her into a den of lions and bears, and [fol. 28*b* 2] these animals bowed down before her and licked the dust off her feet. When the governor and those who were with him saw that life was hers, they believed and were baptized in the Name of the Father and the Son and the Holy Ghost. And THECLA continued to follow PAUL, and to preach in the Name of our Lord Jesus Christ; and having worked many miracles she died in peace.

On this day also died Saint ANTILARIUS. This holy man was an officer of the tax-gatherers, and he had no mercy on anyone. One day certain poor folk were sitting in the sun, and they began to mention the names of the charitable and the avaricious, and they mentioned the name of ANTILARIUS as that of a man who had never bestowed any alms on any one of them. And one of the poor said, "What will ye give me if I succeed in drawing a gift from him?" And they promised to give him something. And the needy man went to ANTILARIUS and begged for alms from him, and ANTILARIUS wanted to throw a stone at him in great wrath, but as he had no stone he threw at him the piece of bread-crust which was left in his hand. And taking this the beggar went to his companions, and told them that he had received alms from ANTILARIUS. And ANTILARIUS had a dream, and in it he saw himself at the Judgement, [fol. 28*b* 3] and certain black men were disputing

concerning him, and there were other men there who were white; now their faces were austere, and they said, "We cannot find attributed to him any alms except the piece of bread-crust"; and when the speaker cast the bread into the scales it balanced exactly all his sins. When he awoke from his sleep he distributed all his possessions among the poor and he departed to Jerusalem where he sold himself for three *dînârs*, and [he gave away] in alms the price of his sale, and he lived and served like a slave. And when the slaves of his lord caused him sorrow, a shining man appeared unto him, and said unto him, "Sorrow not, for I have received the price of thy sale, and behold it is here in my hand." When certain men who had come from his city revealed what he had done, he fled secretly and came to the gates of the city, the keeper of which was deaf and dumb. When ANTILARIUS said unto him, "Open the gates to me," there went forth from his mouth something which was like unto fire, and the ears of the gate-keeper were opened, and he spake with his mouth, and he opened the gates to ANTILARIUS who went forth into the desert and died there. When the people missed him, the gate-keeper told them all that had happened, and they marvelled at his holiness and at his admirable behaviour.

And on this day also died Abbâ JOHN of DABRA ṢĔGÊ. This holy man by means of excessive fastings, and prayers, and vigil made his body emaciated, and he became like a dried clod of earth. One day when certain men poured over him a cupful of water, because of the excessive dryness of his skin he left only unabsorbed a very small portion of it.

XXVIII. MASKARAM

[fol. 29*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABÂDÎR and his sister 'ÎRÂ'Î (IRENE ?) became martyrs. This holy man was a son of the brother of BASILIDES, commander-in-chief of the royal army of Antioch. Now 'ABÂDÎR succeeded his father as commander-in-chief, and he had a mansion wherein he used to pray. And our Lord

Jesus Christ appeared unto him at midnight, and He said unto him, "Rise up, and take thy sister 'ÎRÂ'Î (IRENE ?) and get thee into the land of Egypt so that thou mayest receive a crown of martyrdom. And I will command a certain man whose name is SAMUEL to take care about your bodies, and he shall prepare them for burial"; and He gave him a benediction and went up into heaven with great glory. And our Lord Jesus Christ appeared unto his sister 'ÎRÂ'Î (IRENE ?) also, and He said unto her, "Hearken unto the voice of thy brother, and do not transgress his command." When she woke from her sleep she trembled exceedingly, and she went to her brother and told him how our Lord Jesus Christ had appeared unto her, and how He had spoken unto her, and she rejoiced exceedingly; and she agreed with her brother not to transgress that command. And they swore to each other that they would go to the land of Egypt, and that they would pour out their blood for the Name of our Lord Jesus Christ, to Whom be praise! When the mother of the blessed 'ABÂDÎR knew this thing, she rent her garments, she and her handmaidens, and they came to 'ABÂDÎR and wept before him, and she adjured him not to become a martyr. And he swore unto her that he would not [fol. 29*a* 2] speak to DIOCLETIAN concerning martyrdom, and her heart became quiet, and she ceased from sorrow, and she did not think that he would go to another place to become a martyr. And Saint 'ABÂDÎR changed his apparel that night, and he went forth from his house, and he drew water secretly for those who were shut up in the prison house, until the dawn came. And he commanded the keeper of the gates of the city not to tell this matter to anyone whatsoever, and he said unto him, "If thou revealest this matter to anyone I will cut off your head with the sword." After this [our Lord Christ] appeared unto him again, and He commanded him to go to Egypt and to become a martyr; and straightway Saint 'ABÂDÎR rose up, and took his sister 'ÎRÂ'Î (IRENE ?) and they departed to the land of Egypt, and they arrived in the city of Alexandria. And some of the soldiers knew him, and they said unto him, "Thou art our Lord 'ABÂDÎR, the commander-in-chief." And 'ABÂDÎR smiled and said unto them, "Many people tell me this, and I

say unto them, I am not 'ABÂDÎR, but only someone like unto him." And again in another place some soldiers recognized him, and they said unto him, "Thou art 'ABÂDÎR," and 'ABÂDÎR said unto them, "I certainly am not 'ABÂDÎR." Then they went forth from the city of Alexandria and came to the city of GREAT MĔSR (GRAND CAIRO), and they found Saint 'ABKARAZÛN there, and 'ABÂDÎR knew 'ABKARAZÛN and blessed him. Then he came to the city of ESHMÛNÊN, and foregathered with SAMUEL the deacon. And on the following day SAMUEL went with them to the city of 'ĔNṢĔNÂ, and they confessed our Lord Jesus Christ before ARIANUS, governor of ANTINOË, [fol. 29*a* 3] and he tortured them severely. And the holy man 'ABÂDÎR prayed and entreated God to strengthen his faith and the faith of his sister 'ÎRÂ'Î (IRENE ?) during the torturing. And God took the soul of his sister 'ÎRÂ'Î (IRENE ?) and carried it to the Jerusalem which is in the heavens, and she saw the habitation of the martyrs and of the righteous; then He brought her soul back into her body. When the governor was tired of torturing them, he commanded his soldiers to cut off their heads with the sword. And before they cut off their heads ARIANUS the governor said unto Saint 'ABÂDÎR, "I adjure thee by thy God to inform me whom thou art, and what is thy name, and whence comest thou." And 'ABÂDÎR said unto him, "Swear unto me that thou wilt not change the decree which thou hast decreed in respect of cutting off my head"; and the governor swore unto him even as the holy man had said. And the holy man answered and said unto him, "I am 'ABÂDÎR, the commander-in-chief of the army." And ARIANUS the governor cried out, saying, "Woe is me, O my lord, it is meet that I should die before thee. Why didst thou not make me to know that thou wast my lord, instead of hiding thyself from me and permitting me to go so far as to condemn thee to all these severe tortures?" And Saint 'ABÂDÎR answered and said unto him, "Fear not, for thou art about to receive a crown of martyrdom. The emperor will seek for me and will not find me, and he will hear that thou hast killed me, and he will punish thee with very great severity, and thou wilt die for the sake of the Name of our Lord Jesus Christ. And now,

make speed to finish our martyrdoms." And straightway the governor commanded his soldiers to cut off the heads of 'ABÂDÎR and his sister, and they cut off their heads; and the saints [fol. 29*b* 1] received crowns of martyrdom in the kingdom of the heavens. And [the believers] spread out fine apparel, and wrapped up their bodies therein, and SAMUEL the deacon took them and laid them in his house until the days of the persecution were ended; and he built a fine church for them, and many signs and wonders took place through their bodies.

Three salutations to 'ABÂDÎR and his sister.

And on this day also died SÔSNÂ (SUSANNAH). The father of this holy woman was CHELCIAS (HELKIAH), and she was the wife of JOACHIM, a Jewish nobleman, and one of those who had been carried away captive into Babylon; and all his kinsmen used to come to him to judge their causes. Now SÔSNÂ (SUSANNAH) was exceedingly beautiful and she feared God, and her righteous parents taught their daughter the Law of MOSES. And she had a [fol. 29*b* 2] fruit-garden (or orchard) which belonged to her husband, and she used to go at noon and walk about therein. And in those days there appeared two Rabbans who were hypocrites, such as God spake of [when He said] "Sin went forth from Babylon through hypocritical Rabbans who said, Let us protect the people"; and these men frequented the house of JOACHIM. When they saw SÔSNÂ (SUSANNAH) walking in the garden they lusted for her, and their hearts went astray and they turned their eyes perversely to her, and they remembered not the judgement of God. Both loved her and both wished to lie with her, but neither told to the other what was in his heart, for they were afraid to declare their lust. And they waited the whole day long to find her, and one of them acting craftily towards his fellow said, "Let us go to our houses for it is the time of evening." And they passed out [of the garden] and separated from each other, and then they met again, and they looked at each other and told each other of their desire, and they agreed together upon a time when each would find her [alone], and then they waited for her. And on a day according to her wont, she came with two of her

handmaidens, and she wished to bathe in the garden because she was heated and there was no one in the garden. Now the two old men had hidden themselves and they were awaiting her. And she said unto her handmaidens, "Let them bring to me the oil and the soap wherewith to wash myself, and let them shut the doors." And when her handmaidens were departed, the two Rabbans rose up, and seized her, and they said unto her, "We wish to lie with thee, and if thou refusest we will be witnesses against thee that we found a man with thee." And SÔSNÂ (SUSANNAH) wept, and said, "I am in affliction in every way: If I do [what ye want] I shall die, and if I do not [fol. 29*b* 3] I cannot be saved. It is better for me to fall into the hand of God than to sin before Him." And SÔSNÂ (SUSANNAH) uttered a cry at the top of her voice, and the Rabbans cried out at her, and one of them ran and opened the doors of the garden. When the cries were heard by the members of her house they all ran out and came by way of a side door, and they saw what had happened. And when the Rabbans had told them this matter, all the servants of her house were ashamed, for such a thing had never been heard in connection with SÔSNÂ (SUSANNAH). On the following day all the people gathered together to JOACHIM, and these two Rabbans came with their hearts of violence, and they declared before all the people, laying their hands upon her head as they did so, "We were walking alone in the garden, and this woman came with two of her handmaidens, and they shut the doors of the garden; and she sent her handmaidens away, and there came out a young man from the place in which he had hidden, and lay with her. And when we ran after him we could not catch him, for the door was open and he had gone out; we seized SÔSNÂ (SUSANNAH), but when we asked her she would not tell us his name." And the bystanders believed them because they were Rabbans of the people. And SÔSNÂ (SUSANNAH) who was weeping, and whose heart trusted in God, looked up to heaven, and cried out with a loud voice, saying, "O God of the world, Thou knowest that they have laid false information against me, and I, behold, I must die, although I have not committed [the sin]." And God heard her petition, and whilst they were

carrying her away to kill her, the Spirit of God moved a certain young man called DANIEL, and he cried out, saying, "I am innocent of this woman's blood." And they said unto him, "What is the meaning of these words?" And he said unto them, "Are ye fools that ye condemn a daughter of Israel to death [fol. 30*a* 1] without making any investigation [of the charge against her]?" And when the council had come back unto the synagogue, they had the two Rabbans brought, and set each at a distance from the other. And DANIEL said unto one of them, "By what kind of a tree didst thou see her?" and he said "under a *sakînôn* tree," and the other Rabban said "under a *pĕrwôn* tree." And DANIEL condemned them by their own words, and the people blessed God Who had saved SÔSNÂ (SUSANNAH), the daughter of CHELCIAS (HELKIAH); and they slew those two Rabbans according to the Law of MOSES.

And on this day also are commemorated 'ÊRÂNÎ (IRENE) the martyr, and 'ANḲUÔ MÂRYÂM, and STEPHEN his son, and ḤANNAH, and PORPHYRINA, and LUKE the monk.

XXIX. MASKARAM

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 30*a* 2] On this day is commemorated the festival of the birth of our Lord Redeemer Jesus Christ by MARY, the Holy Virgin.

Salutation to the birth of the FLOWER, Jesus Christ.

And on this day also took place the translation of the body of Saint JOHN the evangelist and apostle, the proclaimer of the Deity.

Salutation to the translation of the body of Saint JOHN the evangelist.

And on this day also became martyrs the holy virgin 'ARSÎMÂ, and AGATHA, and the two virgins who followed them, and many men; and the number of them all was two and seventy souls. Now when DIOCLETIAN the infidel was reigning he

sought out a maiden of beautiful appearance to marry her. And he commanded certain painters to depart into every country, and to choose for him a maiden of beautiful form and appearance, and they were to paint a picture of her on a tablet for him, and shew him all her limbs and her movements. [fol. 30*a* 3] When those painters arrived in the city of Rômê they discovered a certain nunnery, and they found therein this virgin 'ARSÎMÂ; and there was in the nunnery none like unto her in her appearance, and there was none who resembled her. And the painters painted a portrait of her and sent it to the Emperor DIOCLETIAN. When the emperor saw her portrait he rejoiced exceedingly. And he sent to the kings and governors and bade them come to him for the marriage. When the virgins knew this thing, they wept, and they rose up and went forth from that nunnery entreating God to help them, and to keep them in their virginity; and they came to the country of Armenia, and entered the royal city of DERṬÂDĔS the king. And they dwelt in a certain village camp of nomads in a plain, and their number was five and seventy men and women, besides the nine and thirty virgins. And they dwelt in great tribulation, and they could not find food, and one of them made a...and used to feed them by means of the work thereof. When DIOCLETIAN sought after 'ARSÎMÂ he found her not, and he heard that she was in the country of Armenia, and he informed DĔRṬÂDĔS concerning the matter of 'ARSÎMÂ, and he said unto the governor of Armenia, "Take care of her and send her to me." When the virgins heard these words they hid themselves in another city, but certain men went and gave information to the king about them, and DĔRṬÂDĔS commanded his soldiers to bring the virgin 'ARSÎMÂ to him with great honour; and when she did not wish to go to him, they dragged her and forced her to come to him. When DĔRṬÂDĔS saw the beauty of the holy woman [fol. 30*b* 1] he wanted to defile her virginity, but he was not able to do so. And he brought her mother AGATHA to her to persuade her to be submissive to the king's command. And when her mother came to her she besought her to endure patiently, and she comforted her, and she exhorted her, and told her and taught her that she must not

forsake her true Bridegroom, who is the Lord Jesus Christ, the Son of the Living God, and that she must not defile her virginity with a filthy pagan and a stranger. When DĔRṬÂDĔS heard that she had persuaded her daughter to endure patiently, he commanded his soldiers to break the teeth of AGATHA her mother. And God gave to the holy woman 'ARSÎMÂ power and strength over DĔRṬÂDĔS, the king, and she hurled him backwards, and dragged him along. Now DĔRṬÂDĔS was well known in battle, for he was exceedingly strong, and the king was put to shame having been vanquished by the virgin 'ARSÎMÂ; and he commanded his soldiers to cut off the head of Saint 'ARSÎMÂ. And the soldiers came and dragged her away with ropes, and they cut off her head, and tore out her tongue, and put out her eyes, and they cut off her limbs and hacked her body to pieces. When the king awoke from his fall, and his senses returned to him, he repented the killing of Saint 'ARSÎMÂ; and when he knew that she was dead he commanded his soldiers to slay all the [other] virgins. And the soldiers came and bored holes in the soles of their feet, and they flayed them, and cast them out [to the beasts]. Now there was one of them who was sick and was lying on her bed, and she cried out to the soldiers and they came to her, and cut off her head with one blow. Thus they all received crowns of martyrdom in the kingdom of the heavens. [fol. 30*b* 2] And they slew all the men who had come with them from the city of Rômê, and the number thereof was two and seventy souls; and their bodies were cast out into the desert. After the death of these martyrs a certain devil took possession of the king, and he continued to punish him until Saint GREGORY came to him, and prayed over him, and he was healed of his pain immediately, and he believed in Christ. And they took the bodies of the holy martyrs, and laid them in a holy place until the days of the persecution were ended; and a beautiful church was [then] built for them, and signs and great wonders took place through them.

Salutation to 'ARSÎMÂ.

Salutation to JOHN the Baptist.

XXX. Maskaram

[fol. 30*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the great commemoration which our Lord and Redeemer Jesus Christ made for the holy and honourable Abbâ 'ATNÂTÊWÔS (ATHANASIUS) the apostle, Archbishop of the city of Alexandria. Now at that time the emperor was CONSTANTINE the Less, son of CONSTANTINE the Great, who denied the One Son, and separated the Godhead of His Father; and he believed in the faith of ARIUS, the accursed one, and supported his views. And the emperor sent a certain man whose name was GÊRGÊWÔS to the country of Egypt, and he gave him five hundred horsemen; and he wrote for him a letter [to take] with him authorizing him to become Archbishop of Alexandria, and the head of all the country of Egypt, and of all archbishops and bishops. And he ordered GÊRGÊWÔS to support the faith of ARIUS, and to slay all those who believed in Christ, and those who were obedient unto Him. When GÊRGÊWÔS, the accursed, had arrived in the city of Alexandria he preached his infidelity, but only a very few of the men of Alexandria accepted his words and his polluted preaching. Therefore he killed all the believing men of the city of Alexandria, that is to say a large and innumerable collection of people; and Saint 'ATNÂTÊWÔS (ATHANASIUS) fled and hid himself for a period of six years. At the end of this time he came forth and went to the city of Constantinople, to the Emperor CONSTANTINE the Less, who denied the Son of God, Whose Name be blessed! And he said unto him, "Either restore me to my see, [fol. 31*a* 1] or slay me and let me receive the crown of life of martyrdom." When the emperor heard these words from him he commanded his soldiers to place the archbishop in a small boat, and to supply him neither with bread nor water, nor with a captain for the boat, and to drive him forth to sea. Now the emperor thought within himself that Saint 'ATNÂTÊWÔS (ATHANASIUS) would die at sea, either through the foundering of his boat or through hunger

and thirst; and the emperor was afraid of him, and [he did this] so that the saint might not rebuke him for his denial of Christ. And the soldiers did to him according as the emperor had commanded. Now although the emperor had not given him bread and water, behold the saint had with him the bread of God which was from heaven, and the water of life which flowed down from Him. And although he had no captain in the ship with him, behold, he had with him in the ship He Who directeth the heaven and the earth by His Word. And the boat wherein Saint 'ATNÂTÊWÔS (ATHANASIUS) was seated travelled along smoothly and in peace, and the angels bore it along on their wings, and on the third day he arrived in the city of Alexandria. When the believing folk heard that their good shepherd had arrived, they went out to meet him and they welcomed him with lighted lamps, and songs of joy and instruments of music, and they praised God and brought him into the church; and GÊRGÊWÔS the infidel and those who were with him went forth therefrom. And on that day Saint 'ATNÂTÊWÔS (ATHANASIUS) made a great festival to God—blessed be His Name! and it was then as now, and they celebrated the festival regularly. Praise be unto God Who [fol. 31*a* 2] honoureth His chosen one with this honour.

And on this day also they commemorate Saint GREGORY, Archbishop of the country of Armenia.

And on this day also took place the calling of JAMES and JOHN, the sons of ZEBEDEE, and on it the martyrs Abbâ BÛLÂ (PAWLE), and MÂRYÛ, and BĔTRÛS (PETER), and 'ASÔTÂRÊS [are commemorated].

Salutation to the great teachers of DABRA MÂRYÂM, 'ABSÂDÎ and 'ARÔN (AARON?) of Galilee. [This paragraph is wanting in the Bodleian MS.]

And on this day also died Abbâ SHÂLÛSÎ. This holy man was an athlete, and pretended to be mad, [fol. 31*a* 3] and his fasting and his praying were in secret, and before men he neither

prayed nor fasted. Each morning he used to prepare for himself a small amount of food made of herbs of the desert, and at eventide he ate nothing with the brethren. Now the archimandrite was Abbâ ISAAC. And all the monks used to marvel at him, but Abbâ ISAAC did not wish him to continue this habit so that he might not cause himself to fall sick. One day there was about to be a festival in the monastery, and Abbâ ISAAC said unto the monks, "Watch him this day and see that he doth not eat before he receiveth the Offering." When the time for the meal arrived Abbâ SHÂLÛSÎ wished to separate himself from them, and the monks prevented him from doing so; and he cried out and said unto them, "Let me alone, that I may not die of hunger, and that my transgression may not be on your heads." And when they would not pay any heed to his cry, he brought out his skull-cap and beat the wall of the church with it, saying, "MARY, my Lady, deliver me from these monks." And the wall split asunder, and he passed out through the opening, and then the wall joined itself together again and became as it was before it split open. And when those who were assembled there saw this wonder they cried out, saying "Kîryâlâysôn" (Kyrie eleëson) three hundred times. And they found the skull-cap that had been thrown out, and they placed it in the church with great honour, and it remained there and worked miracles and healed the sick. When the archbishop heard about it he wished to take away the skull-cap so that he might be blessed thereby, and each time he took it away it returned to the monastery. Now this happened three times. And this monk after many days like this day died in the desert

THE SECOND MONTH—ṬĔḴĔMT
(OCT. 8–NOV. 6)

I. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 32*a* 1] On this day the holy woman ANASTASIA became a martyr. This woman was a fighter; she was a native of Rômê and her parents were Christians. They brought her up in all honour, and trained her in a manner befitting her noble rank, and they taught her everything which was beneficial for her soul and body, and also the doctrine of the Church. When she arrived at woman's estate her parents wanted to give her in marriage, but she did not desire this thing, for from her youth up she had craved for the garb of the ascetic life; and she chose the spiritual fight which is the garb of the holy ascetic life. And she entered one of the nunneries where virgins were received in the city of Rômê, and she put on the nun's garb, which is the garb of angels. And she made her body to toil with the labour of constant prayer, and with strenuous contending, and with hunger, and with thirst, and with cutting out from her heart and soul every thought concerning this world. In those days she used to fast the whole of every second day throughout the whole year. And during the great fast of the Forty Days she did not eat except on the first Sabbath (Saturday) and on the first day of the week (Sunday) after the mid-day prayer. In those days her food was dry bread and salt, and during all the days of her life as a nun she never ate any food which had been cooked by fire. Now there was another nunnery of virgins near her nunnery, and the day of the festival in the nunnery approached. On that day the abbess took certain virgins from the nunnery, and among them was this virgin ANASTASIA, and they went to [fol. 32*a* 2] celebrate the festival in the neighbouring nunnery. As they were going along the road this holy virgin saw some soldiers of

the Emperor DECIUS, and with them were certain Christians whom they were dragging along. And her heart became inflamed with spiritual love, and she cursed them, saying, "O men of sluggish hearts, and infidels, why do ye act thus towards those whom God hath created in His own form and image, and for whom He hath given Himself?" Having said these words the soldiers were wroth with her, and they seized her, and brought her before the governor. And the governor asked her, saying, "Is it true that thou art a Christian, and that thou worshippest Him that was crucified?" And she confessed Christ before the governor and did not deny Him. Then the governor tortured her with severe tortures; he heaped fire on her body, and then he hung her up head downwards, and had a fire lighted under her; but although she was suffering great torture she did not turn from her faith. And after this the governor commanded his soldiers to cut off her head with the sword; and those who were there marvelled at the fortitude of her soul. And she prayed a long prayer, and she stretched out her head to the sword, and they cut off the head of Saint ANASTASIA, and she received a crown of martyrdom in the kingdom of the heavens.

[fol. 32*a* 3] And on this day also are commemorated Saint HARÎṬÂN (CHERITON), and SUSANNAH the virgin, and MARY the sister of LAZARUS.

II. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the great Saint Abbâ SEVERUS, Archbishop of Antioch, came to the country of Egypt; now this took place in the days of the Emperor EUSTATHIUS, who was a wicked emperor. And the empress was a woman holding the right Faith, and she loved Abbâ SEVERUS, and she placed in him very great confidence; but the emperor did not turn from his evil counsel and he wanted to kill Abbâ SEVERUS. When the God-loving empress knew that the king wished to kill Abbâ

SEVERUS secretly, she besought the holy man to save himself, but he did not want to go away, and he said unto her, "I am ready to die for the sake of my Lord Jesus Christ." And the empress urged him with many fervent entreaties, and certain God-loving brethren entreated him also, and he went forth from that city; and certain of the brethren who were with him fled to Lower Egypt. When the emperor had sought for him and had found him not, he sent soldiers to seek him out and to bring him to him. And God hid him [fol. 32*b* 1] from them, and they found him not, and yet he was nigh unto them, and he walked about in their midst and they did not see him when he was in that place wherein the soldiers of the emperor lived. When Abbâ SEVERUS came to Egypt he went about secretly from place to place and from monastery to monastery, and God wrought by him great signs and wonders. One day he arrived in the desert of SCETE, and he entered into the church of Saint Abbâ MACARIUS in the guise of a travelling monk, and at that moment the priest was offering the incense of sacrifice at the altar, and he was censing the people. Afterwards he read the Book of the Gospel, and then he lifted off the covering and looked for the Offering on the paten, but It was hidden from him and he could not find it. And he wept, and turned towards the congregation, and said unto them, "O my brethren, I know not whether this thing hath happened because of some sin of mine, or because of some sin of yours, but I cannot find the Offering on the paten, and It is hidden from me"; and the people wept because of this. And straightway the angel of the Lord appeared unto the priest, and said unto him, "This hath not happened because of thy sin, and this Offering hath not disappeared because of the sin of the people, but because thou hast acted stupidly, for thou hast dared to offer up incense and our Offering whilst the Archbishop Abbâ SEVERUS is standing outside [the sanctuary] in a corner of the church." And the priest said unto the angel, "Where is he?" And the angel pointed with his hand towards him, and he knew Abbâ SEVERUS by the grace of the Holy Spirit. When the priest came to him [fol. 32*b* 2] Abbâ SEVERUS commanded him to finish the service of the Offering. After

this the priest brought Abbâ SEVERUS to the sanctuary with great honour. And when the priest had gone up to the altar he found the Offering on the paten as before, and the priests marvelled and praised God. After this Abbâ SEVERUS went forth from that place and came to the city of SEḤA, and he dwelt there with a certain rich man who was a lover of God, and whose name was DOROTHEUS; and he lived with him until he died on the twenty-fourth day of the month of YAKÂTÎT (Feb. 5–March 6).

And on this day are commemorated TAKLÂ SAMÂ'ET and HERIACUS (CYRIACUS ?).

III. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SIMEON, the fifty-first archbishop of the city of Alexandria. This father was the son of one of the elders of the city of Alexandria, and his parents were Orthodox Christians. [fol. 32*b* 3] From his earliest childhood he sucked the milk of the Orthodox Faith, and he learned the doctrine of the Church. And he determined within himself to assume the monastic garb, and he went out from the city of Alexandria and departed to the desert of SCETE, and he became a monk in the monastery of Abbâ JACOB, who was archbishop before him. And he dwelt with him many days, and he made his body to be emaciated through the strenuousness of his ascetic exercises, and by his excessive contendings. And when Abbâ MACARIUS, the second of the name, was appointed archbishop, he received from Abbâ JACOB [the story of] his bold strife, and of the strenuousness of his ascetic practices, and he dwelt with him until Abbâ JACOB his father died. And he chose many priests, and the bishops and priests and deacons assembled together, and all the elders, and Divine Love moved them, and they made this holy father Abbâ SIMEON archbishop because they saw the excellences of his

natural disposition and character. When they saw that he had dwelt with the two archbishops who preceded him, they seized him, and they made him archbishop on the throne of Saint MARK, apostle and evangelist. In administering his see he followed the Divine path, and he was well-pleasing unto God, and he protected his people in the keeping of the Law of the Right Faith. During the days of his rule the Church was quiet and at peace. And this father fell sick of a grievous disease in his foot, and he entreated God to give him rest from the pain thereof; he only remained in his office for five months and a half, and he died in peace.

And on this day the new Saint GEORGE became a martyr. And on this day also are commemorated NINEVEH and its people and its tribes, and MACARIUS, and THEOPHILUS, and EUMARÂ, and GREGORY, bishop of Armenia, and Saint THEODORA, the daughter of the Emperor ARCADIUS, the son of THEODOSIUS the Great.

IV. Ṭĕḳĕmt

[fol. 33*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BACCHUS and his companion Saint SERGIUS became martyrs by the hands of the wicked ANTIOCHUS [governor of Syria]. Now this took place when the Emperor MAXIMIANUS seized these saints, and tortured them with severe tortures after he had cast off their belts, for they were soldiers. After this he sent them to the country of Syria, to ANTIOCHUS the governor, who shut Saint BACCHUS and Saint SERGIUS up in prison. And he commanded his soldiers to hang him up and to hack him with knives, and to hang stones about his neck, and to cast him into the River Euphrates; and they did to him according as the king commanded. And God [fol. 33*a* 2] protected the body of Saint BACCHUS, and brought it [through] the sea to the coast. And there were near him two anchorites and ascetics, the name of the one being MÂMÂ, and that of the other BÂBÂ, and unto those brethren

the angel of the Lord appeared and commanded them to go and carry away the body of Saint BACCHUS. And they went according as the angel of the Lord commanded them, and they found the body of Saint BACCHUS, and by the side of it were a lion and wolves protecting it. And [these animals] which were wont to eat only the flesh of men and animals had sat by it for one day and one night, and they had been commanded by God Most High to protect the body of Saint BACCHUS. And these holy men took up the body of the saint with great honour, and they sang hymns before it until they came to their cave where they buried it.

Salutation to BACCHUS, and BÂBÂ, and MÂMÂ.

And on this day Saint ANANIAS, the preacher, one of the two and seventy disciples, became [a martyr]. This holy man was Bishop of Damascus, and it was he who baptized the Apostle PAUL, our Lord having appeared to him on the road to Damascus, and it was he whom the Apostles appointed bishop, and who was sent by them to the city of Damascus. He had at first dwelt and preached [fol. 33*a* 3] in the house of GABRIEL. And he healed very many sick people, and converted many to the Faith of our Lord Jesus Christ. After he had baptized PAUL the apostle LUCIANUS the governor seized him and flogged him with leather whips until his blood flowed down to the ground. And they beat his temples with iron rods, and they burnt his breast with torches of fire. After this they took him outside the city, and the governor ordered his soldiers to stone him, and they stoned him, and he delivered up his soul into the hand of God.

And on this day also are commemorated the righteous saints ROMANUS, and GABRA KRĔSTÔS, and JOHN the eunuch, and the consecration of the church of SĔNḤÂR.

Salutation to GABRA KRĔSTÔS.

And on this day also is commemorated the death of the kings 'ABRĔHÂ and 'AṢBĔḤA who reigned together over 'AKSÛM in Ethiopia. [fol. 33*b* 1] Salutation to the same.

V. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ PAUL, Archbishop of Constantinople. This holy man was a disciple of Abbâ ALEXANDER, Archbishop of Constantinople, his predecessor, and when Abbâ ALEXANDER died this father was appointed in his stead. When he had taken his seat on the archiepiscopal throne, he excommunicated the Arians and expelled them from Constantinople and from the whole district. When the Emperor CONSTANTINE died, his son CONSTANTINE reigned over Constantinople, and his brother reigned over the city of Rome; now this CONSTANTINE loved ARIUS, and he believed his polluted belief. When the emperor heard that Saint Abbâ PAUL had excommunicated the Arians, and had exiled them from the city of Constantinople, he was exceedingly sorry, and he said unto Saint PAUL, "Henceforward let the Arians alone, and excommunicate them not." And the archbishop did not obey his words, and therefore CONSTANTINE was wroth with him, and he exiled him from the city of Alexandria (*sic*), just as he had exiled Abbâ ATHANASIUS from the city of Alexandria before him. And the two archbishops PAUL and ATHANASIUS foregathered in the city of Rômê with [fol. 33*b* 2] Saint Abbâ JULIUS, the Archbishop of the city of Rômê, who accorded them a splendid and a loving reception. And he wrote for them a letter to the Emperor CONSTANTINE, and he said concerning them, "They are learned, and righteous and orthodox men, and it is meet for thee to receive them and to honour them." When the Archbishops Abbâ PAUL and Abbâ ATHANASIUS had arrived in the city of Constantinople, and the emperor had read the letter of the Archbishop of the city of Rômê, he was afraid of them, and he received them and placed them in their offices, and waited to deal with them for a few days, and after this he exiled them. And they returned to the city of Rômê, to the Archbishop Abbâ JULIUS, and they told him how CONSTANTINE had treated them, and how he had

exiled them a second time. And JULIUS took them and brought them to the Emperor ḲUĔNSĔṬÂ (CONSTANS), the brother of CONSTANTINE, and told him how his brother had treated them. And ḲUĔNSĔṬÂ (CONSTANS) wrote a letter to his brother, and commanded him to receive them, and he said unto him, "If thou dost not receive them there will be no peace betwixt thee and me, henceforward." And the archbishop also wrote unto him a second letter, and CONSTANTINE accepted the letter of his brother ḲUĔNSĔṬÂ (CONSTANS) and the letter of the archbishop, and he set the two archbishops in their offices. When certain men slew the Emperor ḲUĔNSĔṬÂ (CONSTANS) in the city of Rômê, his brother CONSTANTINE turned, and he exiled Saint PAUL to the country of Armenia, and shut him up in prison there for a few days. Then the Emperor CONSTANTINE sent a letter to one of the followers [fol. 33*b* 3] of ARIUS, and he said unto him, "Kill PAUL in the prison house." And that man who was an infidel came to the holy man by night, and strangled him, and he died in peace; and all the days of his life were forty years.

And on this day died Saint CYRIACUS the martyr and ḤANNAH his mother; now he was condemned to death by ELIANUS (the Emperor JULIAN according to the Bodleian MS.) because he was a bishop. When he confessed Christ ELIANUS commanded his soldiers to cut off his right hand, saying, "This is thy hand wherewith thou writest, and wherewith thou dost prevent men from worshipping idols"; and Saint CYRIACUS said, "Thou hast done well, O thou dog lacking understanding." When ELIANUS heard this he commanded his soldiers to boil some lead and to pour it into his mouth, and he made them lay him upon a red-hot iron bed. And they strewed over him red-hot burning coals, and they rubbed salted fat into him, and they beat his belly and his back with rods until his bones broke. And the righteous man endured these tortures patiently, and he prayed in the Hebrew tongue, saying. [Here follows a transcript into Ethiopic letters of fifteen words in which the saint beseeches ADÔNÂI, the God of Death, to keep death from him.] Then ELIANUS commanded

them to release him, and he lay him down in the prison house. And ELIANUS made them bring [ḤANNAH] the mother of CYRIACUS, and he commanded them to suspend her by her hair, and to scrape her with shards for three hours. And he also commanded them to burn [fol. 34*a* 1] her body with fiery torches, and whilst praying she delivered up her soul. Then ELIANUS commanded them to bring Saint CYRIACUS, and to cast him into a large pit wherein were serpents and vipers, but none of them injured him. And when 'ADMÔN (ADMONIUS), whom ḤANNAH had saved for Christ, saw this he cursed the king and reviled his gods; and forthwith ELIANUS commanded them to cut off his head with the sword. And the holy man stretched out his neck, saying, "O God of CYRIACUS, receive my soul"; and he finished his martyrdom. And ELIANUS commanded his soldiers to cast Saint CYRIACUS into a vessel of boiling oil, and he also commanded them to drive a spear through his breast, and thus he ended his testimony and died in peace on the day of the Sabbath.

Salutation to CYRIACUS, who informed the Empress HELENA concerning the place where the Cross was to be found; the knowledge of this place he had obtained from his father.

Salutation to ḤANNAH the martyr, and salutation to 'ADMÔN (ADMONIUS).

And on this day are commemorated JAMES the apostle, the son of ALPHAEUS, and 'ADRÂWÔS, and 'AWÂRÂS, and 'ALDRÂKWÔS the martyrs, and 'ENDRÔNÔS ('ADRÔNÔS ?).

VI. ṬĔḴĔMT

[fol. 34*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman ḤANNAH, the prophetess, the mother of SAMUEL the prophet. This holy woman was of the tribe of LEVI, and ELKANAH, the son of TARḤEM (JEROHAM) married her, now he had another wife whose name was PĔNÂNÂ (PENINNAH), but ḤANNAH could not bear children because she was barren. And PENINNAH was

always reviling ḤANNAH because of her failure to have children, and because she was barren. And ḤANNAH wept and would neither eat nor drink, and ELKANAH her husband tried to comfort her, but she would not receive comfort from him. And she went up into the house of God in the days of ELI the priest, and prayed and wept before God, and vowed a vow to God, saying, "O God, if Thou wilt give me a son, I will dedicate him to Thee." And ELI the priest was watching her as she stood praying, and making supplication silently, for she was praying in her heart; and ELI the priest thought that she was drunk with wine, and he was wroth with her, and he rebuked her and said unto her, "Why dost thou drink wine, and come hither to the house of God?" And she said unto him, "I have not been drinking wine at all, I am suffering, but in my heart, because I have no son." And ELI the priest comforted her, and blessed her, saying, "Go in peace; the God of Israel shall grant thee thy petition"; and she believed his word, and she went to her husband, and she conceived and brought forth a son, and she called his name "SAMUEL," which is, being interpreted, [fol. 34*a* 3] "God hath heard me." And when she had taken him from the breasts, she took him up to the house of the Lord, even as she had vowed, and she brought him to ELI the priest, and made him to know that she was the woman who had prayed to God and entreated Him to give her a son. And she said, "Behold, God hath heard my petition and hath given me this son; and behold, I have brought him to God so that he may minister in His house all the days of his life." Then she praised God in that well-known hymn of praise, which is the third of the hymns that are written at the end of the Psalms of DAVID the prophet. And she lived after this and was well-pleasing unto God, and she died in peace.

Salutation to ḤANNAH.

And on this day died Saint Abbâ PANTALEON of the cell. This holy man was the son of noble folk, who were among the great ones of Rômê, and who sat on the right hand of the emperor. When his mother had weaned him she took him to a monastery where he grew up in wisdom and exhortation, and

fasting and prayer. Then he travelled to the country of Ethiopia with Nine Saints in the days of 'AL'ÂMÊDÂ the king, the son of SAL'ÂDÂB the king, and they lived in BÊT ḴAṬÎN. Then they separated, and Abbâ PANTALEON went up to the top of a [fol. 34*b* 1] little mountain, and he made himself a cell which was five cubits long, and two cubits wide, and three cubits deep; its roof was a single stone, and it had no door, but only a small opening. And he stood on his feet for a period of five and forty years, without sitting down, and without lying down to sleep. He ate and drank so little that his skin cleaved to his bones, and his eyelashes were worn away by his tears. And he continued to work innumerable miracles in healing the sick and in opening the eyes of the blind. One day he planted a tree at dawn and by the time the evening came it had grown very tall, and had dried up, and his disciple had prepared (?) it and burned it, and tied up the charcoal in his garment and taken it for the censer. When KÂLÊB was going forth to wage war against another king, he came to Abbâ PANTALEON and embraced his cell, and told him his trouble. And Abbâ PANTALEON said, "Go in peace, for God is able to do all things, and He shall give thee victory over thy enemy"; and to return safely and in peace. When KÂLÊB the king had come to the country of SÂBÂ, he made war on the people thereof, and he slew them all and conquered them, and there were not left any who were not scattered like leaves. And all those who saw Saint Abbâ PANTALEON testified concerning him, saying, "We saw Abbâ PANTALEON standing with us in the battle, and he was overthrowing our enemies." When KÂLÊB the king returned, having conquered the King of Judah, he forsook his kingdom, and became a monk with PANTALEON. When Saint Abbâ PANTALEON had finished his strife, our Lord Jesus Christ came to him and made a covenant with him concerning him that should call upon his name, [fol. 34*b* 2] and celebrate his commemoration, and write an account of his contending; and He said unto him, "It is now sufficient for thee; go to thy rest." And straightway his bones broke and he died in peace and was buried in his cell.

Salutation to PANTALEON as the perfect man.

Salutation, twofold, to PANTALEON who caused the death of 5050 warriors in the battle.

Salutation to PANTALEON in his cell.

And on this day also the saints RĔWÂḲ and ANTONIUS, Bishop of BÂNÂ, became martyrs. Salutation to the same.

And on this day also is commemorated HABAKKUK the prophet, the interpretation of which name is "Teacher." This holy man was of the tribe of SIMEON. JOSEPH begat YÔSÂFEṬ. He saw [fol. 34*b* 3] and prophesied before the Captivity that the King of Babylon and his soldiers would surround Jerusalem and destroy the Temple; and he wept much and groaned greatly because thereof. When NEBUCHADNEZZAR the King of Babylon came to Jerusalem and besieged it, this righteous man fled to the country of MĔSṬÎRÂKÎNÂ, and he departed seeking for the land of ISHMAEL. And when the captives returned from the city of the Chaldeans, that is to say, those who had gone thither from the city of Jerusalem and from Egypt, this righteous man was living in his own habitation, and was ministering unto those who were gathering in the harvest from the fields. When he had taken food to carry to the reapers, he spake unto the men of his house, saying, "I am obliged to go to a city which is afar, but I will return speedily. If I tarry, take some food for the reapers and carry it to them." And as he was going along having with him the food which he was to carry to the reapers, straightway the angel of God seized him by the hair of his head, whilst the food was still with him, and brought him to the cave of the city of Babylon wherein DANIEL the prophet lived, now he was lying down before the lions, and HABAKKUK brought the food to him and he ate. Then the angel took him by his hand and brought him back to the land of Israel, and straightway he stood up by the side of the reapers who were still eating their meal. And he never told any man what had happened to him. He thought that the people would return speedily from the city of Babylon, but he died and was buried in the tomb of his fathers many years before the return of the people. This prophet prophesied

to the men of the country of Judah, saying, "Ye will most certainly see the Gentiles despoiling the sanctuary," and it came to pass even as he said. And he also prophesied and said unto them, "Ye shall afterwards see the glory of God." And he also prophesied and said, "The sanctuary shall be rooted up, and shall be given unto an alien people." [fol. 35*a* 1] And he said, "The covenant of the altar shall be rent and shall be split up into small fragments, and the top of two pillars shall be carried away, and none shall know whither they have gone. And the angel must take them into the place wherein is planted the wood of the Cross of their Lord, so that God may be known in the desert, and He shall judge those who war against them, the Serpent of olden time." And everything has been fulfilled even as he prophesied. [See Habakkuk ii, iii.]

And on this day also Saint DIONYSIUS, Bishop of the city of Athens, became a martyr. This holy man was a native of Athens, and he excelled all the men thereof in honour (or glory), and in understanding, and in wisdom, and in learning; now he was one of the counsellors in the Council of learned judges in the city of Athens. PAUL the apostle taught him, and baptized him with Christian baptism, and made him Bishop of the city of Athens. And he composed many discourses, and among these was one for the eve of the Sabbath (Friday) which treated of the Crucifixion of our Lord Jesus Christ. One day this holy man [fol. 35*a* 2] was sitting in the House of Wisdom of the city of Athens (now it was the day whereon the learned were to hold a meeting therein), and he was sitting upon the throne of state, for he was the chief of all the wise men, and the other wise men were assembling, and at the moment of noon the sun became dark, and the earth quaked, and all the people were terrified and feared greatly. And they asked Saint DIONYSIUS and said unto him, "Master, make us to know what hath happened in the world." And he took up a book about the world of nature, and he looked at the balance in his mind and understanding, and he enquired concerning the rising of the sun, and the moon, and the stars, and he found that they were all in a settled state, and that they had not moved from

their courses. Similarly he looked at the great sea and saw that it was surrounding all the ends of the world, and he found that it too was in a state of peace and quietness. Then he took up an astrolabe and looked into it, and behold God, 'EL-MAKNÛN, that is to say, the "Hidden," the Creator of the heavens and the earth, came down from the heavens upon earth. And His own people rose up against Him, and crucified Him. And straightway he rent his garments and sorrowed with a great sorrow. And the councillors and the wise and learned noblemen asked him to reveal unto them what had appeared unto him in respect of the darkness which had taken place at noon, and concerning the earthquake; and he told them everything which had taken place; and when they heard this they feared with a great fear. And he commanded his disciple JOSEPHUS to write down everything which had happened during that hour, and the name of that day, and the name of that month, and the name of that year; and JOSEPHUS wrote down everything which happened according to the command of DIONYSIUS. And he also wrote upon all the gates of their idols [fol. 35*a* 3] which were in their houses, "God 'EL-MAKNÛN, that is to say, the 'Hidden,' hath come down from heaven." After fourteen years the Apostle PAUL came to the city of Athens, and he preached therein, by the help of our Lord Jesus Christ, the Son of the Living God—blessed be His Name! [And he preached how He came down] from heaven, and His Incarnation by our Lady Saint MARY the Virgin, and His Passion, and His Crucifixion, and His Resurrection, and His Ascension into heaven, and His second coming to judge the living and the dead. When the men of Athens heard the preaching of Saint PAUL the apostle, they marvelled exceedingly and they ran and told Saint DIONYSIUS about it. And they said unto him, "A certain man came into our city this day, and preached unto us a new god whom we do not know, and whom our fathers before us did not know." And DIONYSIUS sent a messenger who brought the Apostle PAUL to him, and he said unto him, "Who is this new god whom thou hast preached in our city?" And the Apostle PAUL answered and said unto him, "Whilst I was passing through the open spaces of your city I found written upon the

doors of the houses of your idols the words, 'God 'EL-MAKNÛN,' that is to say, the 'Hidden God,' hath come down from heaven; this is He of Whom I have preached unto you." And straightway Saint DIONYSIUS commanded his disciple [JOSEPHUS] to bring unto him that document which he had written fourteen years ago; and he brought it to him. And DIONYSIUS asked the Apostle PAUL, saying, "When was the sign of Him Whom thou preachest [made known]?" And Saint PAUL the apostle answered and saïd unto him, "On Friday, in the month of Adâr, which is the seventeenth [fol. 35*b* 1] day of the month Magâbît (Mar. 7–April 5), at noon, our Lord Jesus Christ was killed, and the sun became dark, and the earth quaked at that moment." When they heard this they all believed on our Lord Jesus Christ, and they bowed down at the feet of the Apostle PAUL, and he baptized them with Christian baptism, and he made Saint DIONYSIUS bishop over them. Now this Saint DIONYSIUS is he who translated the Ordinances of the Church. After this he went to the borders of the West (Morocco?) in the days of the Apostles, and he performed many signs and wonders. And the Emperor DOMITIAN, the infidel, seized him and inflicted severe tortures upon him, and then he cut off his holy head with the sword; and DIONYSIUS received the crown of martyrdom in the kingdom of heaven. After they had cut off his head he walked two stadia holding his head in his hands. And the emperor DOMITIAN also cut off the heads of JOSEPHUS and URIANUS, the disciples of Saint DIONYSIUS.

Salutation to DIONYSIUS, the friend of 'ĔNṬÔNÂ (ANTONIUS), Bishop of the city of BÂNÂ.

Salutation to JOSEPHUS and URIANUS.

[fol. 35*b* 2] On this day also 'ĔNṬÔNÂ (ANTONIUS), Bishop of the city of BÂNÂ, became a martyr. [This paragraph is wanting in the Bodleian MS.]

And on this day also is commemorated ENOS, the son of SETH, who was the first to call upon God. He lived 190 years and begat CAINAN; and all the days of his life were 620 years,

and he died at the beginning of the Sabbath. [This paragraph is wanting in the Bodleian MS.]

Salutation to HERMOLAUS the priest, and to his brother HERACLETUS, and [to his brother] RÔMÊ (?) the bishop, and to PANTALEON who, when he prayed whilst the king was cutting off their heads, caused an earthquake.

Salutation to father BAṢALÔTÂ MÎKÂ'ÊL, the blood of whose body was found to be liquid when it was translated to a second tomb.

VII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BÂWLÂ (PAWLÎ) of the city of ṬAMAW. This holy man became a monk and a fighter in his early years, and he dwelt in DABRA 'ĔNṢĔNÂ [near ASNÂ] in Upper Egypt, and his disciple EZEKIEL was with him, and this man became a witness to the excellences of his master, and to his ascetic combats. This holy man Abbâ BÂWLÂ (PAWLÎ) contended strenuously [fol. 35*b* 3] because of his love for Christ, and he killed himself seven times. The first time he hung himself upon a tree head downwards, and he remained hanging there for forty days and forty nights until his blood flowed from his nose, and he yielded up his soul. And God raised him up from death by His power. [The second time] he cast himself into the waves of the sea, thinking that the large fish and the tiger-fish would assuredly devour him. Now the tiger-fish would not touch him at all, and he remained submerged in the water for many years and he died. And our Lord Jesus Christ raised him up from the dead a second time. The third time he cast himself into the sand and died, and our Lord raised him up. The fourth time he threw himself down from the top of a high hill and rolled down it, and the side of the hill was covered with stones as sharp as knives, and they pierced his temples and every part of his body, and he died straightway; and EZEKIEL his disciple wept over him, and our Lord Jesus Christ came and comforted him. The fifth time

he threw himself from the top of a high tree on to a large stone which was as sharp as a sword, and he was split up into two pieces and died; and the Lord raised him up [again]. The sixth time he tied his head to his feet and he remained in this position for forty days and forty nights, and died; and the Lord sent unto him an angel who raised him up and comforted him. In this manner this holy man tortured himself six times and died six times, and each time he died our Lord raised him up. The seventh time he stretched out his legs over a [fol. 36*a* 1] deep well, and stood there for forty days and forty nights and died there. And our Lord Jesus Christ appeared unto him, and raised him up from the dead, and strengthened him, and said unto him, "O my beloved BÂWLÂ (PAWLÎ), hast thou not toiled enough and killed thyself often enough?" And BÂWLÂ (PAWLÎ) said unto Him, "Leave me, O my Lord, to toil for Thy holy name's sake, even as Thou Thyself hast toiled for the race of the children of men. Thou art God, and the Son of God, and Thou didst die for our sins; as for us we are not worthy that Thou shouldst toil for us"; and our Lord comforted him, and strengthened him, and went up into heaven. When the holy father Abbâ BĔSÔY went to DABRA 'ĔNṢĔNÂ, he met Abbâ BÂWLÂ (PAWLÎ). And our Lord Jesus Christ appeared unto BÂWLÎ (*sic*) (PAWLÎ) and said unto him, "Thy body shall be with the body of Abbâ BĔSÔY"; and when Saint Abbâ BÂWLÂ (PAWLÎ) died, they placed his body with that of Abbâ BĔSÔY, even as our Lord Jesus Christ had told him. When they wanted to carry the body of Saint Abbâ BĔSÔY to DABRA SCETE, that is to say DABRA ABBÂ MACARIUS, they took the body and laid it in a ship, and left behind the body of Abbâ BÂWLÎ (PAWLÎ). And the ship stood still and would not move, but when they took the body of Abbâ BÂWLÎ (PAWLÎ) and laid it with that of Abbâ BĔSÔY in the ship, straightway the ship moved and brought them to DABRA SCETE, where the body of Saint BÂWLÎ (PAWLÎ) and the body of Abbâ BĔSÔY remain until this day in the Church of Abbâ [fol. 36*a* 2] BĔSÔY.

And on this day also MÎNÂS, and ḤASÎNÂ [and CYPRIAN, and JUSTINA] became martyrs.

VIII. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint METṚÂ the old man became a martyr, and many others were martyred with him. This saint was a native of Alexandria, and he was a believing Christian. When DECIUS the infidel reigned he established the worship of idols, and afflicted all Christian people, and his Edict came to the city of Alexandria, and he afflicted all the people thereof and poured out their blood. And Saint METṚÂ was accused of being a Christian before the governor, and the governor had Saint METṚÂ brought before him, and he held the matter to be serious. And Saint METṚÂ confessed our Lord Jesus Christ, and proclaimed that He was God, in truth, and that He proceeded from the True God. And the governor said unto him, "Worship [fol. 36*a* 3] the gods and the idols, and I will give thee much money"; and Saint METṚÂ did not trust his promise greatly, and he said unto him, "May thy promise and thy money go with thee into Sheol!" And the governor was wroth with him, and he said unto him, "I will punish thee with great severity"; but the saint was not afraid of his tortures, and he did not turn from his good counsel. On the contrary he said unto him, "I worship my Lord Jesus Christ, the Creator of the heavens and the earth, and how could it be right for me to forsake Him and to worship idols which are made of stones and woods? They see not, and hear not, and smell not, and walk not." And the governor was wroth with him, and he commanded his soldiers to beat him very severely. Then he hung him up by his arms, and the soldiers slit his face and his temples with dry reeds, but our Lord Jesus Christ healed his wounds, and raised him up whole and unharmed. When the governor was tired of torturing him he commanded his soldiers to cut off his head, and they cut off his head with a sword outside the city, and he received the crown of martyrdom in the kingdom of heaven; and many people suffered martyrdom at the same time. Salutation to METṚÂ.

And on this day Saint BACCHUS and Saint PELAGIA became martyrs.

[fol. 36*b* 1] And on this day also is commemorated Abbâ ḤÔR the martyr.

And on this day also are commemorated Abbâ BÛLÂ, and SUSANNAH, and her children the martyrs in the city of ṢĔMWÂḤ, and Saint AGATHON the anchorite. Salutation to the brothers of SUSANNAH, and to ḤÔR, and to AGATHON.

IX. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ LÎWÂRYÔS (LIBERIUS), Archbishop of the city of Rômê. This holy man was righteous, and excellent, and pure, and a monk from his earliest years, and he grew old in the Ordinances of the Church, in which he was learned; and he fulfilled all the Law and Doctrines of the Church. And the people chose him and appointed him Archbishop of the city of Rômê, [and he sat] on the throne of PETER the apostle. And having sat on the throne of PETER the apostle, the chief of the Apostles, he followed a righteous course and was well-pleasing unto God, the Most High. And he taught the people at all times, and he admonished those who transgressed the commandments of God, and turned them into [fol. 36*b* 2] the way of God. When CONSTANTINE the Less was dead the wicked JULIAN reigned after him, and this wicked JULIAN denied Christ and afflicted the Christian people. And he promised (*i.e.* threatened) Saint BASIL, saying, "I am going to lay waste the churches of the Christians and destroy them," but God destroyed JULIAN the infidel through the prayer of Saint BASIL. It was then that God sent the honourable Saint MERCURIUS, the martyr, and he destroyed that serpent. Now Saint BASIL stood before a picture of Saint MERCURIUS, and he said unto him, "This infidel told me that he would destroy the churches, therefore I beseech thee to kill him in the war";

and Saint MERCURIUS in the picture nodded his head as if to say, "Yea, [I will]." This JULIAN the infidel was the son of the sister of his father CONSTANTINE, and he opened the temples of the idols and afflicted the Christian people, and tortured very many of them. And this Saint LÎWÂRYÔS (LIBERIUS) came from the city of Rômê to the city of Caesarea, and he visited Saint BASIL, and the two agreed together to go to the city of Antioch, and they visited JULIAN the infidel and turned him from his apostasy and error. Now these two men had known him from their youth, when they were fellow-learners in school with him; and they rose up and journeyed and arrived in the city of Antioch where the Emperor JULIAN was. And having stood up before him they wanted to speak to him [fol. 36*b* 3] and to turn him from his error. And he said unto them, in mockery of our Lord Jesus Christ, "Where did ye leave the son of the carpenter?" And Saint BASIL answered and said unto him, "We left Him making a coffin for thee, and when thou art dead they will bury thee therein in hell." And JULIAN was wroth with them, and he commanded his soldiers to shut them up in prison; and they shut Saint BASIL and Saint LÎWÂRYÔS (LIBERIUS) up in prison. And Saint LÎWÂRYÔS (LIBERIUS) saw a vision in his sleep, and in it he was in prison, and Saint MERCURIUS said unto him, "Verily I will not permit this infidel to utter blasphemies against my God." And Saint LÎWÂRYÔS (LIBERIUS) woke from his sleep and told Saint BASIL of the vision which he had seen; and Saint BASIL had also seen the same vision. Afterwards came the news of the killing of JULIAN the infidel, and after him WÔMÂNYÔS (JOVIANUS?) reigned, and he believed on our Lord Jesus Christ. And he brought the saints out of prison, and they departed, each of them, to his see. Now it was Saint MERCURIUS who killed JULIAN the infidel at the entreaty of Saint BASIL. And Saint LÎWÂRYÔS (LIBERIUS) departed to the city of Rômê, and he debated fiercely with the followers of ARIUS, and he excommunicated them and exiled them from his see. And he followed a righteous course, and was well-pleasing unto God, and he died in peace, after ruling his see for six years. Salutation to LÎWÂRYÔS (LIBERIUS).

[fol. 37*a* 1] And on this day died Abbâ ATHANASIUS, Archbishop of Antioch. This [holy man] was a monk, an anchorite, and one who served the Lord his God strenuously, and he was sincere and humble and perfect in all good works. And all the bishops came to him to make him archbishop, and they sent to the MAPHRIAN (*i.e.* the head of the Jacobite Church), the Bishop of the city of SELEUCIA, saying, "Behold, our father the archbishop, Abbâ MICHAEL, is dead, come quickly and speedily so that we may appoint an archbishop. We have chosen a righteous man who is suitable for this holy office, and we are all waiting for thee, for there is none save thee who can appoint him, according to the Ordinances of our Fathers." And having waited for the arrival of the MAPHRIAN, the bishop, now they had waited for a period of fifty days, they appointed Abbâ ATHANASIUS, and they departed each to his seat. And the MAPHRIAN came according as the bishops sent to him, and when he arrived at the city of 'ÂMID (DIARBAKR) on the frontiers of Syria, he met the bishops of Antioch, and they told him that having waited for his arrival [fifty days] they had appointed an archbishop. When the MAPHRIAN heard this he was exceedingly wroth and said, "Is it thus that ye violate the law which is between us and you?" Having thus said he anathematized everyone who should mention the name of Abbâ ATHANASIUS, whether at the service of the Offering or at the beginning of incense; having thus spoken he returned to his city. When ATHANASIUS heard this thing he was exceedingly sorry, and he said unto his disciple, "O my son, [fol. 37*a* 2] be obedient unto me, and do what I say unto thee so that my soul may be blessed, I am going afar off for one year, and if my people seek for me tell them, 'He is in his cell'; and do thou command them with my voice, bind and loose"; and his disciple said unto him, "I will." And Abbâ ATHANASIUS arrayed himself in poor raiment, and he travelled on foot until he came to the city of SELEUCIA, and he knocked at the gates of the bishop, and the gate-keeper said unto him, "What dost thou want?" And ATHANASIUS said unto him, "I wish to receive the blessing of my father the bishop." When the gate-keeper had told the bishop he brought in Abbâ ATHANASIUS,

and the bishop said unto him, "Whence art thou?" And he said unto him, "I have come from the country of Syria, lacking daily bread and raiment, so that I may die under the shadow of thy prayer." And the bishop said unto him, "Art thou a priest or a deacon?" And he said, "Neither." Then the bishop called the steward and commanded him to place him with the monks. And Abbâ ATHANASIUS performed every kind of household work, even to the drawing of water, and the carrying away of the dung of the horses and the mules, and the lighting of the fire, and rising very early in the morning and baking the bread, and there was no kind of work for the brethren which he did not perform. When he had finished the work in the bishop's house he used to go to the houses of the monks, and draw water for them, and light fires, and clean the houses, and at length the brethren loved him dearly and regarded him as a heavenly angel, and then they entreated the bishop to make him a deacon. And on the first day of the week the bishop went into the church and called Abbâ ATHANASIUS in order that he might appoint him a deacon, but ATHANASIUS wept bitterly and said unto him, "Leave me, Father, I am a poor man, and I am not fit for this grade." When the bishop seized him with vigour, ATHANASIUS said unto him, "Forgive me, Father, for I am a deacon, but [fol. 37*a* 3] on account of my many sins I have abandoned ministration." When the bishop heard this he marvelled at his patient endurance; and for six months ATHANASIUS continued to perform the duties of a deacon. When the bishop saw his great intelligence (or knowledge) he wished to appoint him to the work of a priest. And the first day of the week the bishop came into the church, and he called ATHANASIUS and said unto him, "The Holy Ghost hath called thee this day; I am going to appoint thee a priest." When Abbâ ATHANASIUS heard him, he fell down at the feet of the Father in tears, and he entreated him to let him alone. When he knew that the bishop would not excuse him, he said unto him, "Have mercy upon me; I am a priest." When the father and the monks heard this they rejoiced in him and honoured him exceedingly. When the bishop saw the wisdom of his words and the zealousness of his ministration, he wished

to make him bishop of a city the bishop whereof was dead. And he summoned the archbishops, and the bishops, and the priests, and the deacons, and the monks, in order that they might appoint him on the first day of the week. And he called Abbâ ATHANASIUS and said unto him, "This day God hath called thee to the grade of the episcopate of such and such a see." And when ATHANASIUS knew that he would not excuse him, he wept bitterly and told them that he was ATHANASIUS Archbishop of Antioch, and he related to them the history of his coming in secret. When the father heard these words from him he put off his crown and fell down upon the earth and became as one dead for a long time. Having raised himself up, he cried out to the bishops and the people, and said unto them, "O my brethren, tell me what I shall do, for at this moment I am afraid that fire will come down from heaven and consume me, and that the [fol. 37*b* 1] earth will open her mouth and swallow me up. Is it a desirable thing that ATHANASIUS Archbishop of Antioch should serve for a whole year in drawing water and in clearing away the dung of horses like a slave?" When the bishops and the people heard these words they bowed low before him and kissed his hands and his feet. Then the bishop commanded the bishops to bring fine apparel of the priesthood, and the cross and the staff of the priesthood, and they seated him upon the throne, and the bishops carried him and his throne upon their shoulders, and they brought him into the church, and they carried him round about it thrice, saying, "Aksĕyôs, Aksĕyôs, Aksĕyôs," that is to say, "He is worthy, He is worthy, He is worthy." Then he put on the vestments for the consecration of the Offering, and he consecrated the Offering, and administered it to them and he blessed their city. How great was the joy of the Persians! And on the following day the father brought a mule, and everything which was necessary for the journey, and he mounted Abbâ ATHANASIUS upon it, and he departed to the city of Antioch with archbishop and bishops who travelled on foot. And Abbâ ATHANASIUS said unto the MAPHRIAN, "Do thou mount and let us travel together." And the MAPHRIAN said unto him, "Far be it from me, O Lord! Inasmuch as thou didst

come on thy feet to my city I will go on my feet to thy city." When the Bishops of Antioch heard that the Archbishop Abbâ ATHANASIUS had arrived, they welcomed him and the MAPHRIAN, the Bishop of SELEUCIA, and they restored ATHANASIUS to his throne and they rejoiced with great joy. Then they set on their way the metropolitans and bishops, and they returned to their city in peace. And this father lived a beautiful life, and he tended his flock with righteousness and integrity, and he died in peace. Amen. Salutation to ATHANASIUS, [fol. 37*b* 2] Archbishop of Antioch.

And on this day also died STEPHEN protomartyr (*sic*), the son of NIKOMION and brother of BASILIDES. This blessed man STEPHEN belonged to an honourable family, and his parents were among the nobles of Antioch; they were exceedingly rich in gold, and silver, and glorious apparel, and their slaves and handmaidens were innumerable. And NIKOMION loved Christ exceedingly, and he gave alms to the poor and needy, and he was beloved by all men. And having begotten this holy man, he had him brought up carefully, and he taught him the Psalms of DAVID, and the Books of the Old and New Testaments, and finally he was filled with the knowledge of the Holy Ghost. He learned to ride the horse, to hurl the spear, and to draw the bow with VICTOR and CLAUDIUS in the house of Saint BASILIDES, whose brother's son he was, and because of this he was called the son of BASILIDES. All his kinsfolk were fearers of God, and they walked in all His commandments and judgements, and among them was none whose heart was not warmed by the flame of the love of Christ, and there was none who turned from His way either to the right hand or to the left. When God saw the strength of their love for Him, He wished to make them to inherit His kingdom and His righteousness, which He hath prepared for them before the world was created. Then Satan brought a man, a certain swineherd from the land of Egypt, and he belonged to men who occupy themselves with devices for war, and his name was 'AGRÎPÂDÂ, [fol. 37*b* 3] and from his earliest youth the spirit of Satan dwelt in him. When he came to Antioch they made him master of the horse,

and when the King of Antioch died the throne was empty. One day when the daughter of the king was walking about on the roof of her house, she saw him leaping about with his horse whilst the musicians played music on their instruments. Thereupon she lusted for him, and she married him, and finally she caused him to be made king, and she called him DIOCLETIAN. And O what violence, and O what wickednesses were committed in his days after he had denied Christ! He worshipped idols and killed everyone who believed on Christ. He was an eater of the flesh of men, and a drinker of [human] blood, like the wild animals. He seized and scattered all the chosen people of the kingdom like rams who have no shepherd. Some of them were killed by means of stakes driven through them, and some of them he drove into exile, even to districts in Egypt, and they were fettered with iron chains, and gags were in their mouths. At length the whole country of Antioch was filled with weeping and lamentation, a man mourning for his wife, and a wife for her husband, a father mourning for his son or a son for his father, or brother for brother and friend for friend. At length the whole earth was filled with the blood of the saints, and their bodies were cast out into the streets of the city, and there was none to bury them except the watchmen of the city, to whom bribes had to be given secretly to bury them. And this Saint STEPHEN continued in prayer to God by day and by night that He would give him a crown of martyrdom. Now as a beginning to his iniquity DIOCLETIAN wrote an Edict which he sent into every part of his dominions, saying, "I DIOCLETIAN the Emperor, [fol. 38*a* 1] Lord of the World, hereby command that in every country of my dominions they close the churches, and open the houses of idols (*i.e.* temples), and worship my gods, for it is they who have given me victory in battle. Whosoever shall not worship them and bow down before them, his house shall be plundered and laid waste, and he shall be punished with every kind of punishment; none shall be spared, neither rich nor poor, nor great nor small." Then the emperor assembled all his soldiers and all the nobles of his kingdom, and he commanded that this Edict should be proclaimed before the multitude. When Saint STEPHEN had

heard the foul Edict his whole body burned with the fire of zeal, and he accounted DIOCLETIAN as nothing, and poured out blasphemies upon him, and he was greatly moved in his spirit and said, "What is this new act of violence which thou hast made manifest, O king, in this city, by writing this unclean and accursed Edict of APOLLO (?)? For our Lord Jesus Christ shall defend everyone who believeth on Him." Then Saint STEPHEN waxed strong and bold and he leaped upon the soldier who had the filthy Edict in his hand, and tore it out of it, now the emperor and all his nobles were looking on at him, and STEPHEN tore the Edict in pieces. And the emperor said unto him, "O STEPHEN, what hast thou done? Dost thou wish to bring destruction upon thyself?" Then the emperor drew the sword which he had in his hand, and he hacked him down the middle, and he became two parts. And the head of Saint STEPHEN remained for a long time before the emperor, and it reviled him and told [fol. 38*a* 2] him what would come upon him in the later time, and how he would receive alms in the gates of Antioch, and how his eyes would be made wholly blind, and how after this he would be destroyed. And the head cried out with a loud voice and repeated the names of all the saints of the city of Antioch who became martyrs. And the story of the head of Saint STEPHEN was heard in all the cities of Antioch, and many multitudes of people gathered together to see the head which reviled the emperor and told him of his ruin. When the emperor saw that the head of the saint spoke of his destruction before the assembled multitude he was greatly ashamed, and he commanded his soldiers to take it away, and whilst they were doing so it continued to talk and would not be silent; and when they buried it in the earth it still uttered many words. And this head remained buried in the earth for three days, and all the people heard it talking to the emperor and reviling him, even as the head of JOHN the Baptist reviled HEROD in days of old; for HEROD and DIOCLETIAN were alike in nature and disposition. HEROD was led astray through fornication, and the drinking of wine, and at length he killed the Prophet JOHN greater than whom there was none born of woman. Through the murder of the

righteous man he acquired disgrace, and as for his wife, the earth swallowed her up; her daughter perished and he himself bred worms in his body, and he putrefied and he died in shame, wishing to hide his fornication. The head of Saint JOHN reviled HEROD boldly, and the head of Saint STEPHEN reviled DIOCLETIAN, who was wishing to prove boldly the greatness of his idols and their gods, and proclaimed boldly that there were devils in his gods. And the head prophesied to him that his kingdom should be broken and his eyes blinded, [fol. 38*a* 3] and that he should receive alms in the gates of the city, and that he should die in disgrace. When DIOCLETIAN saw that the head of Saint STEPHEN would not keep silent, he ordered them to cast it into a lead box and to seal the mouth thereof, and to throw it into the sea by night; and by this act the martyrdom of Saint STEPHEN was finished. Then the angel of God came down from heaven, and brought out the box of lead and laid it on the sea-shore. Whilst his mother was searching for his body by the Will of God she came to the place where the box of lead was, and she took it from there and laid it up in her house until the days of persecution were passed; and she lighted a lamp at his grave which burned by day and by night. After the days of persecution were passed she built a fine church for him, and innumerable signs and miracles were wrought therein. Salutation to STEPHEN, the son of BASILIDES.

And on this day also, in the nine hundred and eighty-fifth year of the holy martyrs [(A.D. 1269) the Bodleian MS. has A.M. 388], in the reign of ÎYÔB KHÊR, and in the days when Abbâ CYRIL held office, a stupendous and marvellous thing happened in the world, which terrified those who beheld it, and those who heard thereof on that day. The sun became dark, and it became darker and darker until the day was like night, and the stars [fol. 38*b* 1] appeared, and men lighted lamps. And they feared with a great fear, and they cried out to God, and praised Him with all their hearts, and they begged for His compassion and mercy, which He promised them, and He multiplied His mercy on them. And He removed fear from

them, and the light re-appeared, and the sun came forth according to its custom, and it lighted up the whole world, and men extinguished their lamps. And the period of the darkness of the sun was one hour, that is to say, from the half of the eighth hour to the half of the ninth. And additional praise must be given to God because He did not hasten to harm men for their sins, but He made haste to shew His compassion and longsuffering towards them; and praise be also to our Lord Jesus Christ for ever and ever. Amen.

And on this day also is commemorated Abbâ SIMEON the archbishop [or bishop].

And on this day also THOMAS [the apostle began] to work [like an artisan], and to preach in the country of India whereunto he went with 'ABNÊS the merchant. And 'ABNÊS went to salute GUENDEFÔR the king, and he told him concerning THOMAS the carpenter whom he had brought with him. And the king rejoiced and said unto him, "What is thy trade?" And the apostle said, "I am a carpenter and an architect. And I can make walls of houses, and beds, and scales, and wheels (carts?), and ships, and oars, and royal palaces." And the king rejoiced, and he took THOMAS to a place where he was going to build a palace, and he said unto him, "When wilt thou have builded [the house]?" And the apostle said, "After two months, [I will begin on] the new moon of the month Khĕdâr (Nov. 7–Dec. 6), and I will finish [fol. 38*b* 2] in the month Mîyâzyâ" (April 6–May 5). And the king marvelled and said unto him, "Every house is builded in the summer, then how can this house be builded in the winter?" Then the king gave him much money both for himself and for those who were to work with him, and having taken it, he gave it to the poor and needy, saying, "I give what belongs to a king to [another] king." Then the king sent his minister to the apostle to learn if the palace was finished, and the apostle said unto him, "Thy palace is finished, but there remaineth the roof to put on." And the king sent him money a second time, and he said unto him, "Finish quickly." Then when the king came

and asked for the palace which THOMAS had built, the apostle said unto him, "No palace hath been built; there are only the alms given to the poor of thy goods." And the king was wroth, and he shut the apostle and the merchant up in prison until he could think out in what way he should kill them. That night GÂDÔN the king's brother fell sick and died, and the angels shewed him the palace which THOMAS had built for GUENDEFÔR his brother. He said unto them, "Who is this palace for?" And the angels said unto him, "This is for the king, and the Apostle THOMAS who is in the prison house hath built it for him." When his soul returned to him GÂDÔN told his brother this, and then they all vied with each other, and they went to the prison house and brought out the apostle and the merchant. And they believed on our Lord Christ, and were all baptized, both men and women, in the Name of the Father and the Son and the Holy Ghost, and they received His Holy Body and His Honourable Blood. Then THOMAS laid his hands upon them, and gave them the benediction, and departed from them.

[fol. 38*b* 3] Salutation to India and salutation to the Merciful One.

[On this day is commemorated DAVID King of Ethiopia, who was called the "fan of the wicked and the wall of adamant."]

X. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy virgin EUNOMIUS (EUMENIUS), who was the seventh Archbishop of the city of Alexandria from MARK the apostle. Saint ABREMIUS appointed this holy man deacon and he served the office of deacon for ten years. When JUSTUS was appointed archbishop and he saw the virtues of this holy man, and the orthodoxy of his faith, and his knowledge, he appointed him priest, and he commanded him to teach the believers of the holy church of

Alexandria the Ordinances of the Church. When JUSTUS died this father was appointed archbishop, and he handed over the work of the churches and the teaching of the believers to Father MARCIANUS. And he debated continually with the wicked men and pagans, and he turned sinners from their errors, and shewed them plainly the Divinity of our Lord Jesus Christ, and he said unto them, "He is equal with His Father and with the Holy Spirit, One God." He continued in his office for thirteen years, and he died on the twentieth day of the month Ṭĕḳĕmt, in the sixth year of the [fol. 39*a* 1] reign of the Emperor ANTONIUS.

And in his days Saint SOPHIA and her three children became martyrs. Salutation to EUNOMIUS (EUMENIUS).

And on this day also SERGIUS, the companion of BACCHUS, became a martyr. This holy man was from SĔRGÂTIÂ, [and] from the palace of the Emperor MAXIMIANUS. And after the emperor had punished them he sent them to ANTIOCHUS, a governor in the country of Syria, and he tortured Saint BACCHUS, and he beat him so severely that he yielded up his spirit. And he commanded his soldiers to cast his body into the River Euphrates, but God protected it and brought it to the river bank. And God sent to it a lion and a wolf, and they protected it until God commanded certain saints who lived there, and they went and fetched the body of Saint BACCHUS and brought and laid it by them. And Saint SERGIUS sorrowed and wept because of it, and he saw a vision by night in which he seemed to see his brother BACCHUS in a beautiful palace, and he himself was shining brightly; and the soul of SERGIUS was comforted by reason of the vision which he had seen. And after this the governor commanded his soldiers to drive long iron pegs into the feet of Saint SERGIUS, and he sent him to the city of RÛṢÂFÂ in charge of horsemen, and he had to run by their side, and when they galloped his blood flowed down upon the ground. [fol. 39*a* 2] And he met on the road a certain woman who was a virgin, and he drank water from her, and she felt compassion for him, and she pitied his youth and his fine form. And he said unto her, "Come thou,

follow me to the city of RÛṢÂFÂ so that thou mayest take my body"; and the virgin followed him to the city of RÛṢÂFÂ. And the governor commanded, saying, "If SERGIUS will not obey my command and offer up sacrifice to my gods, the soldiers shall cut off his head with the sword." And they cut off his head with the sword which was in the governor's hand. Now the governor did not wish them to cut off the head of Saint SERGIUS, because he was a friend of the holy man, and it was through him that he had obtained his office. And that virgin drew nigh to Saint SERGIUS having some hair cloth with her, and she received in it the precious blood which flowed from the neck of the saint. And she took care of his body until the end of the days of the persecution, and then they built a fine church in the city of RÛṢÂFÂ, and fifteen bishops consecrated it and they laid his body therein. And very many miracles and great wonders took place through it, and that church subsisteth to this day. And the body of Saint SERGIUS resteth in it, and there distilleth from it in the marble sarcophagus a perfumed oil the odour of which is exceedingly sweet, and it healeth people who are sick with any kind of sickness. Salutation to SERGIUS.

[fol. 39*a* 3] And on this day also died JOHN the priest, and fighter. When his head was shaved, because of his excessive righteousness, they did not soak (*i.e.* soften) it with water. His father was Abbâ GABRA NÂZRÂWÎ of ḲAWÂT. Salutation to JOHN the priest.

XI. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ JAMES, Archbishop of the city of Antioch. Great tribulation fell upon this holy man, and [the emperor] exiled him because of the orthodoxy of his faith, and he remained in exile many days. Then the men of the city of Antioch sent and brought him back, and he lived there for a few days; and then the men of ARIUS drove

him forth again, and he remained during the second period of exile seven years; and he died in peace. Salutation to JAMES, the Lamp of Antioch.

[fol. 39*b* 1] And on this day also died Saint PELAGIA. This holy woman was a native of the city of Antioch, and her parents were infidels, and together with a corrupt faith she acquired a corrupt manner of life; and this fell out thus. She used to live in a playhouse, and she played a tambourine and sang and danced, and laughed and joked, and amused the people. And a certain holy man, a bishop whose name was PAUL, found her, and he rebuked her, and reminded her of the fire of GAHÂNAM (GEHENNA) and everlasting punishment. And his reproof entered her heart and she believed on our Lord Christ through him, and she confessed to him everything which she had done, and he encouraged her, and taught her not to despair through repentance, and the mercy of God. Then he baptized her with Christian baptism in the Name of the Father and the Son and the Holy Spirit, and she was illumined by the grace of the Holy Spirit by baptism. And she entered into penitence with a firm heart and a pure mind, and she made her body to endure toil and she brought it low; then she dressed herself in the garb of a man, and she went into Jerusalem, and worshipped in all the churches. And she returned to Abbâ ALEXANDER, Archbishop of the city of Jerusalem, and he sent her to one of the houses of virgins which are outside Jerusalem. And she dwelt therein, and she put on the garb of the nun, and she strove strenuously in the ascetic life for a period of forty years, and she was well-pleasing to God, and she died in peace.

Salutation to PELAGIA.

[fol. 39*b* 2] And on this day also took place the contending of 'ARMÂMÎ. [This paragraph is wanting in the Bodleian MS.]

XII. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative feast of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL to SAMUEL the prophet whilst he was in the sanctuary, and commanded him to go to the house of JESSE, the father of DAVID, in Bethlehem to anoint his son DAVID king over the children of Israel. And SAMUEL went to JESSE, and he said unto him, "Bring hither all thy sons"; and JESSE brought them [all] with the exception of DAVID, who was tending the sheep in the fields. When SAMUEL raised the horn of oil of kings over the heads of the sons of JESSE, [he saw that] God was not pleased with them. And SAMUEL said unto JESSE, "Doth there not remain unto thee some other son?" And JESSE said unto him, "There remaineth the youth, the youngest of them, who is herding the sheep in the fields." And SAMUEL said unto him, "Bring him hither"; and JESSE brought him. And straightway SAMUEL took up the horn of oil of kings, and anointed him, and God was pleased with him, and he reigned over the children of Israel. And on this day also God sent [fol. 39*b* 3] Saint MICHAEL the archangel to DAVID the prophet, and he helped him and gave him strength to slay GOLIATH, the giant of the Philistines, and deliver the children of Israel. For this reason the doctors of the Church have commanded and ordained that the people shall keep a festival in honour of Saint MICHAEL on the twenty-second day of this month. Salutation to Saint MICHAEL.

And on this day Saint MATTHEW the apostle and evangelist, one of the Twelve Apostles, became a martyr, after he had preached in the cities of the priests, and converted them to the knowledge of God. Now it happened that when he wished to go into the city of priests, he found a certain young man who said unto him, "Thou wilt not be able to go into this city unless thou shavest off the hair of thy head and thy beard, and carriest palm branches in thy hand." And he did even as the

young man commanded him, and as he was sorrowing because of this, straightway our Lord Jesus Christ appeared unto him under a form which he knew, that is to say, the form of the young man who had spoken unto him; and He encouraged and consoled him and then disappeared from him. When Saint MATTHEW had entered into the city, he made himself unseen by the people, like one of the priests. And he went to the temple of APOLLO, and found the high priest, and talked with him [fol. 40*a* 1] concerning the gods, and Saint MATTHEW made him to know that they were not gods; and he wrought miracles and wonders before him, and light rose upon them, and a table came down to them from heaven. When HERMES the priest saw this wonderful thing he said unto Saint MATTHEW, "What is the name of your god?" And he said, "The Name of my God is Christ," and straightway HERMES the priest believed on our Lord Jesus Christ, and many people believed with him. When the king of this city heard this thing he commanded his soldiers to burn them in the fire. And at the moment the son of the king died, and Saint MATTHEW made supplication to our Lord Christ, and he raised the king's son from the dead; and straightway the king and all the men of the city believed. Then Saint MATTHEW appointed a bishop and priests over them, and he built a church for them, and he went forth from the city to the cities which were outside, and he converted them and brought them to the knowledge of God. Before this Saint THOMAS had been to the City of the Blessed, and he saw our Lord coming to them at all times, having with Him the souls of babes, which were in number eighteen thousand. And on the first day of every feast our Lord Christ cometh to them, and with Him are His angels. And these blessed ones are they to whom SÎMÂS the desert priest went, and he was witness of their strifes, and of their marvellous works. After this Saint [fol. 40*a* 2] MATTHEW the apostle and evangelist went to the city of Jerusalem, and the land of Judah, and he wrote his Gospel in the Hebrew language. Then he went to the city which is outside, and he found therein a certain man who was in prison; now Saint MATTHEW used to visit those who were shut up in prison. And the man had to pay back to his lord the

money which he had given him to trade therewith, together with a profit thereon, but he dropped it into the sea and lost it. And Saint MATTHEW the apostle said unto that man, "Go thou to such and such a place, and what thou findest therein take, and give to thy lord." And the man went and he found a bag full of gold, and he took it and gave it to his master and was saved. And the story of Saint MATTHEW'S [act] was heard throughout the city, and many men believed on our Lord Jesus Christ. When JUSTUS the governor of that city heard that many men believed on our Lord Christ, he was exceedingly wroth, and he ordered his soldiers to cut off the head of Saint MATTHEW, and to cast his body to the fowls of the air. And they cut off his head with a sword, and certain believing men came and took his holy body and laid it in a holy place. Salutation to MATTHEW whose voice compelled the deep to restore from its depths to a certain man the gold which had sunk in it.

[fol. 40*a* 3] And on this day also died the holy father, the pure virgin, the fighter of lusts, the vanquisher of natural appetites, Abbâ DEMETRIUS the twelfth Archbishop of the city of Alexandria. This holy man was a man of the people (*i.e.* of lowly origin) and he knew not letters, and he used to work in a vineyard. His parents gave him a wife in his youth, and he lived with her until he was appointed archbishop—forty-eight years. Both husband and wife remained virgins, and no one knew about them except God, Who knoweth souls and hearts. When the time drew nigh for the death of Saint JULIAN the archbishop, the predecessor of DEMETRIUS, the angel of the Lord appeared unto this holy man and told him that DEMETRIUS was to be archbishop after him. And he gave him a sign concerning him, and said unto him, "Tomorrow a man shall come unto thee having a cluster of grapes with him; seize him and pray over him, and appoint him archbishop." When Saint JULIAN woke up from his sleep, he told the bishops and the priests who lived with him what he had seen, and what the angel of the Lord had said unto him concerning DEMETRIUS the archbishop. When the morning

had come this Saint DEMETRIUS, the archbishop, found in the vineyard a cluster of grapes which had ripened before their time, and he took it to Abbâ JULIAN the archbishop, so that he might be blessed by him. And Saint JULIAN took him by the hand, and said unto the [fol. 40*b* 1] bishops and priests, "This is he who shall be archbishop after me." And they prayed over him, and they took him and bound him until Abbâ JULIAN died, whereupon they finished the prayers over him and made him archbishop. And he was full of heavenly grace, and he was versed in many kinds of learning, and he knew by heart all the Books of the Church and the interpretations thereof, and he read many abstruse works. It was he who regulated the reckoning of the Epacts, for the Christians used to keep the festival of the Baptism, and on the following day [began] the fast of Forty Days. And at the octave of His Passion they celebrated the festival of the Passion of our Lord by itself, and this they did from the days of the Apostles until the days of this father. And this father proclaimed the reckoning of the Epact by the Holy Spirit, and he regulated the reckoning of the Holy Fast. And he sent out letters [concerning it] to the Archbishops of the city of Rômê, and of the city of Ephesus, and of the city of Antioch, and of the city of Jerusalem, and they rejoiced thereat, and they ordered [the Holy Fast] even as it is at this day. And God was with this Father DEMETRIUS because of his sincerity (or purity). He used always to look for our Lord Jesus Christ at the time of the consecration of the Offering as he was administering the Holy Mysteries to those who were meet for them; and he drove away sinners, and said unto them, "Go ye and repent, and afterwards come and ye shall receive the Holy Mysteries; ye shall not receive them whilst ye are in sin so that ye may not go into GAHÂNAM (GEHENNA)." And Saint DEMETRIUS [fol. 40*b* 2] used to reveal their sins to the people, those which they committed in secret, and he would rebuke each one of them for the sins which they committed. Because of this believers were afraid of him, and the members of his congregation did not commit sin because of their exceedingly great fear of him, and because they did not wish him to put them to shame before the congregation.

And some of the people whom he used to rebuke for their sins would say among themselves, "This man is married, and his wife is with him at this present, why should he rebuke us especially? None but a virgin should be appointed to the throne of MARK the evangelist." One night an angel of the Lord came to him and said unto him, "DEMETRIUS, permit not thyself only to do as thou pleasest, and permit not thy neighbour to be destroyed. Remember that our Lord Christ saith in the Holy Gospel, 'The good shepherd giveth his life for his flock.'" And DEMETRIUS said unto him, "What is it that thou wouldst say unto me, my lord?" And the angel said unto him, "Reveal the mystery which is between thyself and thy wife to the people." On the following day the festival of Pentecost was celebrated, and this holy Father DEMETRIUS consecrated the Offering, and he commanded the archdeacons to tell the priests and all the people who were there that they were not to leave the church, but to stay together therein; and the archdeacons did as the archbishop had commanded. When the priests and the people were assembled he commanded that much wood should be brought and that a fire should be made of it, and [when] [fol. 40*b* 3] they had done so, this abbâ archbishop rose and stood up in the midst of the burning fire whilst all the people were looking on. And he prayed for a long time, and then he spread out his garment and took some of the fire with his hand and placed it in it. Then he called his wife, and she came unto him, and he said unto her, "Spread out thy woollen head-cloth," and he cast some red-hot charcoal into it, and then he said unto her, "Stand up that we may pray." And the red-hot charcoal continued to burn in the woollen head-cloth, and the cloth was not burned; and they remained in this position and prayed for a long time. After this the priests and the people asked him, saying, "We require thy holiness, O our father, to make us know what this mystery is." And he said unto them, "I have not done this seeking for the vain praise of this world, but behold, I have lived with this woman for eight and forty years, until this day. Now this woman whom thou seest was the daughter of my father's brother. Her relatives died and they left her, then a

little girl in my father's house, and I was brought up with her. When I was fifteen years of age my father gave her unto me in marriage. When we entered the marriage-chamber in our house, she said unto me, 'Why have they given me in marriage to thee, seeing that I am thy sister?' And I said unto her, 'Dost thou wish us to live together in one house, and never to separate from each other, and to preserve our virginity undefiled, and that there shall be nothing between us?' And she said, 'Yea.' And I have lived with her in one place for eight and forty years, and we have lain in the same bed on one bedstead. And the Lord God Who [fol. 41*a* 1] is judge between us, and Who knoweth what is hidden and the thoughts of hearts, He knoweth that I have never known her as a woman, and on her part she doth not know me as a man, but we have passed all these days just lying side by side. When we lift ourselves up we see as it were a face which resembleth that of an eagle in our bed, between me and between her. And he layeth his left wing over her and his right wing over me, and this he doeth from the time we lie down until the morning, and then he disappeareth. Now do not think, O Christian people, that I have revealed this matter unto you because I am seeking the praise which men desire in this world, but God hath commanded me to reveal unto you this mystery, for He wisheth what is good for all men—the Christ, the Redeemer of all the world." And in the days of this father certain evil men appeared whose names were ḲALÊMÔS, and 'AGÂNÔS, and others with them, and they wrote a lying book; and DEMETRIUS anathematized them and excommunicated them. And during the days of his office he taught and encouraged the Christian people, and all believers, every day regularly. When he was grown old and feeble they used to carry him on a litter, and set him down in the church, and he taught the people all day long from sunrise to sunset, and all the people pressed eagerly to hear his doctrine. And all the days of his life were one hundred and five (six?) years. Of these were fifteen during which he was unmarried, and eight and forty years passed before [fol. 41*a* 2] he was appointed archbishop, and he held the office of archbishop for three and forty years; and he died in peace. Salutation to DEMETRIUS.

And on this day also are commemorated the righteous men PETER, and DIONYMUS (or DÎYÔNÂS), and the strife of YÂʿEḴÔB, and ABÛ ṬEFÂ, and THEODORE, and ʾAMINUS (AMÂNUS).

XIII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PTOLEMACHUS and his brethren became martyrs.

Salutation to PTOLEMACHUS and his brethren.

Salutation to PAUL, the new Tawrâsî.

And on this day also died the [fol. 41*a* 3] holy father Abbâ ZACHARIAS the monk. The name of the father of this holy man was ʾAḳÂRYÔS. And ʾAḳÂRYÔS wished for the garb of the monk, and when he told his wife this thought, she agreed with what he said unto her. And he had two children, one boy and one little girl. And ʾAḳÂRYÔS left the children with their mother, and he went to the desert of SCETE, and he became a monk there under the direction of a certain holy old man who was a monk. After a few days there was a great famine in the city, and his wife took the two children and came to the desert of SCETE to their father ʾAḳÂRYÔS, and she told him of the tribulation which had come upon her through the famine. And she said unto her two children, "Go to your father," and the two children wandered about for a little, and the girl returned to her mother. And ʾAḳÂRYÔS said unto her, "Behold, God hath done what is right, and hath divided the two children between us; take thou the girl and I will take the boy." And the woman took her daughter and departed, and ʾAḳÂRYÔS took his son, who was this father ZACHARIAS, and brought him to the holy old men, and they prayed over him, and they prophesied that he would become a perfect monk. And ZACHARIAS was brought up with every kind of good work in the desert of SCETE, and with every kind of virtue and righteous work. And his form was exceedingly handsome, and there

were many murmurings in the desert because of him, and the monks said among themselves, "How is it possible for such an exceedingly handsome young man to dwell in the desert [fol. 41*b* 1] of SCETE among monks?" And when ZACHARIAS heard that the monks were murmuring because of him, he departed to the lake of DABRA NÂṬRÛN, which is like unto salt. And none of the people knew him, and he stripped off his apparel, and plunged his body into the lake, and he remained under the salt water for many hours. And his body swelled and became discoloured, and his flesh became full of sores like unto that of a man who is sick. Then he went forth from the lake and put on his apparel and came to his father 'AḲÂRYÔS; and when his father saw him he did not know him, but after a few days he recognized him and knew that he was his son. And he asked him and said unto him, "What is it that hath changed thy appearance?" And he told him everything that had happened and how he had submerged himself in the lake of NÂṬRÛN, which is *ḥambô* (salt). And when the First Day of the week came, he went to the church to receive the Holy Mysteries with the brethren. And God shewed to Abbâ ISIDORE, priest of SCETE, what Abbâ ZACHARIAS had done, and when Abbâ ZACHARIAS came to Abbâ ISIDORE to receive the Offering he looked at him and marvelled at him, and he said unto the monks, "ZACHARIAS received the Offering on the last First Day of the week like every other man, and now he hath become an angel of God." And when the other monks knew what ZACHARIAS had done they marvelled exceedingly, and they ascribed blessing and praise to him. And this Father ZACHARIAS possessed together with other excellences the virtue of humility, [fol. 41*b* 2] and his humility was so perfect that his father spake of it to the monks, and said unto them, "I have laboured greatly, but I have never attained to the rule of this my son ZACHARIAS." This ZACHARIAS lived a strenuous life and strove exceedingly for five and forty years; now when he came to the desert of SCETE he was seven years of age. And all the days of his life were two and fifty years, and he was well-pleasing unto God and he died in peace. Salutation to ZACHARIAS.

And on this day also are commemorated 'EULÂNÂ, and EULACIUS (EULOCHIUS?), and THEODORE, and 'ABLÂS and his brethren, and NITOLAUS, and 'ABÊLÂ.

XIV. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy Apostle PHILIP who was one of the seventy-two disciples. This holy man was a native of the city of Caesarea of the Philistines, and when our Lord Jesus Christ passed through the city of Caesarea He taught therein. And when the holy man [fol. 41*b* 3] heard His doctrine, he believed in Him, and submitted to His commands, and followed Him straightway. And of those who followed Him our Lord chose seventy-two disciples, and sent them out to preach, and to heal the sick, and this man was among their number; and He chose [also] Twelve Apostles, [and] of their number were the seven deacons whom He appointed for them. And this holy man preached in the cities of Samaria and baptized [men therein] with Christian baptism. And he baptized SIMON the magician, who perished when he wished to buy with money the gift of the Holy Spirit. And the angel of the Lord appeared unto this disciple PHILIP, and he commanded him to go by the way of the country of GÂZÛ. And he rose up and went there, and he found the eunuch, the steward of HENDAKÊ (CANDACE), the Queen of Ethiopia, and he was reading in the Book of Isaiah the Prophet. And the words which he was reading said, "Like a sheep he came to his slaughter, and like a sheep that bleateth not before him that will shear him" (Isaiah liii. 7); and this disciple PHILIP explained to him the meaning of the words which he was reading. And he said unto him, "This is a prophecy concerning our Lord Jesus Christ, Who suffered of His own free will for the salvation of men." And the eunuch believed through PHILIP the disciple, and he asked him to baptize him, and PHILIP did so. After he had baptized him the angel of the Lord carried PHILIP the disciple to the city of 'AZDÂD (ASHDOD) and he preached therein.

And he departed to Asia, and there he preached the Gospel, and there were four [fol. 42*a* 1] sons who preached with him. And having converted many of the Jews and Samaritans, and other peoples, and brought them into the Faith of our Lord Jesus Christ, he died in peace.

Salutation to PHILIP and to his four sons who prophesied.

And on this day also died the holy Father MOSES, the man of God. This holy man was a native of the city of Rômê; his father's name was EUPHEMIANUS, and his mother's name was AGLAIAS. And they were exceedingly rich, and their possessions were very many, and their slaves were more numerous than those of any others of their family, and they were arrayed in rich apparel which was embroidered in gold, and they wore girdles of gold. And they feared God and performed His commandments, and they fasted every day until the ninth hour, and they only ate once in the day, and then it was with the poor and the needy. And they had no children, and they used to entreat God the Most High to give them a son, blessed and good, who should do God's good pleasure. And God heard their petition and gave them a son who was very handsome in person, and the grace of God was upon him. And they rejoiced in him with a great joy, and they made a great festival for the poor and needy, and they multiplied their well-doing. And they called that [fol. 42*a* 2] son MOSES, which being interpreted is "man of God"; for God heard their petition for him. And they brought him up very piously, and they taught him all kinds of learning and spiritual wisdom. When the child had grown up, his father EUPHEMIANUS said unto his wife AGLAIAS, "Behold our son MOSES hath arrived at man's estate, and it is meet that we should give him in marriage to a wife." And his mother rejoiced at these words, and they betrothed him to a daughter of one of the nobles of the city of RÔMÊ (BYZANTIUM), whose person was exceedingly beautiful. And they made a great feast to celebrate his marriage, and they decorated the church of God, that is to say HAGIA SOFIA in the city of RÔMÊ (BYZANTIUM). And they made MOSES to stand with his wife before the Tabernacle, and they

crowned him with the holy crown of matrimony, and they received the Holy Mysteries and they came to their house in peace. And EUPHEMIANUS said unto his friend, "Tell the bridegroom to come into the marriage-chamber to his bride, and let him rejoice in her after the manner of all men." When MOSES the man of God heard this word, he came into the marriage-chamber, and he saw the maiden, and he marvelled at her person exceedingly, and he praised God, and blessed Him, and he thought within himself, saying, "Will not all this beauty of person pass away and decay and become dust?" And he entreated God to guide him into the path of the kingdom of the heavens. And he said unto the maiden, "Peace be unto thee, O my sister, thou noble maiden!" And he stripped himself of his glorious apparel and gave it unto her, and said unto her, "Have me in remembrance [fol. 42*a* 3], O my noble sister, until we meet again before our Lord Jesus Christ." And having said this unto her he went forth from her and he departed by road until he came to a city which is on the sea-shore. And he went into the city, and sold all his raiment, and gave the price thereof to the poor and needy, and he dressed himself in rags like the beggars and he went from one place to another begging bread and eating it, until he came to the city of RÔḤÂ (EDESSA). And he went into the church in the city wherein is the picture of our Lord Jesus Christ which our Lord sent unto EUGYÂNÔS, the King of RÔḤÂ (EDESSA), and he prayed before the picture of our Lady MARY and was blessed by her. And he gave thanks unto God, the Most High, and he went out of the church and sat down with the poor and needy, and he lived upon the bread of charity. He fasted always until the evening, and he prayed by day and by night, and wept without ceasing. When his father and his mother came into the marriage-chamber, and did not find their son MOSES, their joy was changed to sorrow. Then EUPHEMIANUS called his servants, and gave them much gold, and he said unto them, "Go ye into every city and country, two of you into each city, and give alms to the poor from that gold for the sake of my son MOSES." And two of his father's servants came to MOSES, and gave him alms with the [other] beggars. Now Saint

MOSES knew these servants, but they did not know him, and he said, [fol. 42*b* 1] "I give thanks unto Thee, O my Lord God, that Thou hast esteemed me fit for this great honour, that is for me to receive alms from the hands of my father's servants for the love of Thy Name." Now his father's servants continued to go round about through many cities for many days [seeking him]. After they had returned to EUPHEMIANUS their lord, the father of Saint MOSES, the man of God, they said unto him, "We have come into every city and we have not found thy son." And Saint MOSES, the man of God, was fasting two days at a time, and then three days at a time, until at length he did not eat at all except on the First Day of the week. After this our Lady MARY appeared unto one of the righteous elders among the priests of that church, and she said unto him, "Go outside the church, and say unto that man who is standing by the pillar, 'Come, O man of God,' and bring him into the sanctuary for his fasting, and his prayer, and his righteousness have ascended like the sweet-smelling incense into heaven." And on the following day that priest came to him at the moment when they were offering up the Offering upon the altar, and asked him to come into the sanctuary. And MOSES wept and entreated him, saying, "Forgive me, O my father! I am a sinner, and I am not worthy to stand in the holy place." And the priest said unto him, "O man of God, come into the sanctuary, for I am sent unto thee"; and he told him how our Holy Lady the Virgin MARY had appeared unto him, and how she had spoken unto him concerning him. And MOSES [fol. 42*b* 2] said unto him, "I am a sinful man, and the greatest sinner in all the world." After this he rose up to go to the city of TARSÊS (TARSHÎSH), which is the city of PAUL the apostle, and he said, "I will dwell herein until the day of my death." Then he thought in his heart and said, "Verily this is the Will of our Lord Jesus Christ; the Name of the Lord is living. I will not hide myself from any man, and I will not separate myself from the gates of my father's house, for who is there among the people here who will know me?" So he went to his father's house. And as he was going along he saw his father and very many men following him, and MOSES, the man of God, went

and laid hold of the bridle of his father's horse as he was sitting on it, and he said unto him, "O good and blessed man, may God forgive thee thy sins, and grant thee the petition of thy heart. Know now that I am a [fol. 42*b* 3] pilgrim and a stranger, if thou wishest to feed me with the broken meats of thy table, God the Merciful will magnify thy reward, if thou wilt have mercy upon my poverty and my wandering." When EUPHEMIANUS heard these words he thought of the wandering of his son MOSES, the man of God, and tears burst from his eyes and he groaned within himself. And he took MOSES with him into the house, and he commanded his servants to give him a seat before the door of the house, and they did for him even as he had commanded, and he commanded one of his slaves to serve him. And MOSES, the man of God, said unto that slave, "I entreat thee, O my brother, to bring me food and drink only on the First Day of the week, and then only bring me a part of a loaf of bread and a cup of water, after I have received the Holy Mysteries." And he continued to lead this life of self-abnegation and strife for a period of twelve years, sitting at the door of his father's house. And God wished to remove him from the toil of this world, and our Lord Jesus Christ appeared unto him, and said unto him, "Blessed art thou, O MOSES, My chosen one, for thou hast done My good pleasure, and thou hast loved sorrow far more than joy, and thou hast forsaken riches and sought after poverty. I, even I, say unto thee, that everyone who hath called upon thy name, or hath celebrated thy commemoration, or hath fed the hungry on the day of thy commemoration, or hath given the thirsty to drink, or hath clothed the naked, or hath written the book of thy strife, I will reward them with a splendid reward in the [fol. 43*a* 1] kingdom of the heavens; and in this world I will protect them from all evil, and I will not permit them to lack any good thing. And now, O my beloved MOSES, thou man of God, after four days I will take thy soul from thy body, and I will set thee with the souls of the righteous, and of the prophets, and apostles, and martyrs." And having said these words He gave him "peace," and went up into heaven. When the holy man saw this vision he rejoiced and was exceedingly glad. And he said unto that

slave who ministered unto him, "Bring hither to me paper and ink, and henceforward thou wilt have rest from labour for me"; and the slave marvelled at his words and brought him the paper and ink. And MOSES, the man of God, wrote the full history of his strife, from the beginning even unto the end thereof. On the fourth day he took the paper which he had written in his hand, and he died on the First Day of the week, and his soul went up into the heavens, and the angels and the righteous, and the martyrs, and the prophets, and the apostles welcomed it, saying, "Hallelujah! Redeemer our God"; and they came into the heavens. And all the people were gathered together in the church at the time of the consecration [of the Offering], and they heard a voice above the altar crying out, and saying, "Blessed are the good servants who have performed the commandments and the ordinances of their Lord, for they are in joy for ever." When the archbishops, and priests, and deacons, and bishops, and all the people heard this voice, great fear, and severe quaking fell upon them until the end of the consecration; [fol. 43*a* 2] and they received the Holy Mysteries. And afterwards the archbishops, and all the priests, and the people entreated our Lord Jesus Christ to reveal unto them this mystery. And straightway a voice was heard which said, "Rejoice with MOSES, the man of God, in the house of EUPHEMIANUS, for behold, he hath delivered up his soul into the hand of God." And when the archbishop heard this, he called EUPHEMIANUS and said unto him, "This great joy which dwelt in thy house; Why didst thou not inform me about him so that we might have visited him during his life and been blessed by him." And EUPHEMIANUS answered and said unto him, "Thy holy prayer is certain. Thou must know, O holy father, that I did not know that the like of this man existed in my house." And straightway the archbishops, and the priests, and all the people went to the house of EUPHEMIANUS, and they found MOSES, the man of God, where he died with the paper in his hand. And the archbishop took the paper out of his hand, and he read it before all the people until he came to his name which was MOSES, the man of God, the son of EUPHEMIANUS and his mother AGLAIAS. When his

father and his mother heard this they wept bitterly. Then the archbishop wrapped him in silk cloths, and they took him and carried him into the church and laid him in the sanctuary until all the people and the priests had been blessed by him. And immediately very many sick people came, the deaf and the blind, and they all received a blessing [fol. 43*a* 3] from his holy body, and they were all healed of their sicknesses. When the people became very many his father was afraid that they would overturn the body of the saint from his bier, and he commanded his servants to scatter money among the people. And the servants scattered much gold in order that they might leave the body of the saint, but they would not go after the gold, and no man ever returned afterwards to the gold. After this they laid the body of the saint in the great church of the Apostles PETER and PAUL. And many miracles took place through his body, the blind were made to see, and the dumb became able to speak, and the sick were healed, and the lame walked, and the deaf heard, and the lepers were cleansed, and from those who were possessed of devils the devils went out.

[Salutation to] MOSES, whose name is written on a pillar of gold in the Jerusalem of the heavens.

And on this day also died Saint GABRA KRĔSTÔS, the son of THEODOSIUS, Emperor of Constantinia. Now THEODOSIUS was a God-loving man and one who feared God, and his wife was a good and God-fearing woman, and her name was MARKÎZÂ (MARCHESA); and they were sorrowful because they had no son. And they went to Jerusalem, and they made vows, and they made supplication to God, and He heard them and gave them a son, and they called his name ʿABD AL-MASÎḤ, that is to say, GABRA KRĔSTÔS. And they taught him every kind of learning on the earth, and there was nothing which he did not learn. [fol. 43*b* 1] Afterwards they married him to a princess of Rômê, and they brought to him the bride, and they performed for him all the ceremonies which are wont to be performed for the bridegroom and bride. And at midnight GABRA KRĔSTÔS took the bride by the hand, and they made a covenant together, and then they recited the prayer of

belief—"We believe in one God"—to the end thereof. Then he stripped off himself the marriage-garments, and dressed himself in coarse apparel, and he went to the bride and kissed her head, and he bade her farewell, saying unto her, "God be with thee, and deliver thee from every evil work of Satan." And she wept and said unto him, "Whither goest thou? And to whom wilt thou leave me?" And he said unto her, "I leave thee to God, and I am going to follow Christ, for my father's kingdom is a transitory thing. Remember thou thine oath"; and straightway she was silent and remembered her oath. And he went forth by night whilst those who belonged to the marriage-chamber were sleeping, and he came to the sea-shore where he found certain men who were about to sail, and they took him with them. And when his father and his mother went into the marriage-chamber, and found only the bride and not the bridegroom, they said unto her, "Where is our son?" And she said unto them, "He came in to me in the night, and made me swear an oath, and made a covenant with me, and he kissed my head, and went away from me, and I have passed the night weeping." When they heard her words, they fell down upon the ground, on their faces, and they groaned, and uttered loud cries of grief and lamentation. And the Emperor THEODOSIUS sent out five hundred of his servants to seek his son, and he gave them much gold to distribute [fol. 43*b* 2] among the poor in alms. Now GABRA KRĔSTÔS arrived in the country of Armenia after a journey of one year. And there was a church built in the name of our Lady MARY, and he lived there for five years fasting and keeping vigil. And two envoys, servants of his father, arrived there, and they searched for him but were unable to hear any news of him; and they gave alms to the poor, and GABRA KRĔSTÔS himself received some of them. After he had dwelt there for five and twenty years, our holy Lady the Virgin MARY appeared unto a certain priest, and she said unto him, "Take the man of God with thee, and let his habitation be inside [the church]"; and he did as she had commanded him. And GABRA KRĔSTÔS said, "My Lady, why dost thou reveal my secret?" And he bade farewell to her picture (or image) and he departed by night and came to

the sea-shore, where he found a ship in which he embarked. Now he wished to depart to another country, but by the Will of God he arrived at his father's city, and he dwelt there for fifteen years and no man recognized him. And his father's servants used to make sport of him; but Saint GABRA KRĔSTÔS said, "[O God] punish not my father's servants for their offence, but take me to Thyself"; and thus saying he died, and they buried him with honour. As they were burying him they found a paper grasped tightly in his hand and they were unable to remove it, and they prayed together to the God of heaven; and when they had prayed the paper was released from his hand, and they read it, and they knew that he was their son. Then they wept bitterly, and they buried him, and his tomb became a place where the sick [fol. 43*b* 3] were healed, and where the blind [were made to see], and where many miracles were wrought, and where countless acts of grace were performed. Salutation to GABRA KRĔSTÔS, whose sores the dogs licked in the courtyard of his father's house.

And on this day also is commemorated our holy Father 'ARAGÂWÎ, who is surnamed ZA-MÎKÂÊL. This holy man became a guide to the servants of God on the road. And he went up to the holy DABRA DÂMÔ holding the tail of a serpent, and there he fought countless noble fights. And God graciously made a covenant with him concerning the man who should call upon his name, and the man who should celebrate his commemoration, and then he was hidden from the face of death by the grace of God. He established among his children the Rules for the Monastic Life, which he had learned in the house of his father PACHOMIUS. Salutation to ZA-MÎKÂÊL who was surnamed "'ARAGÂWÎ."

And on this day also are commemorated TRÂKWÂ the martyr, and those who were with him, and DAMATIUS, and 'EMRÂYA the martyr, and the four hundred and thirty- [fol. 44*a* 1] one martyrs who were with her.

XV. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable BÎLÂMÔN became a martyr. This holy man was a native of Nicomedia; his father worshipped idols and his mother was a Christian. They taught him philosophy and he was well educated, and he passed under the care of a certain priest whose name was 'ARMALUS (HARMALUS ?), and he taught him the true Faith of our Lord Jesus Christ and he baptized him with Christian baptism. And he fought a strenuous fight, and God wrought by his hand great miracles and wonders. And there came unto him a certain blind man so that he might work by his skill some salvation for his eyes, and Saint BÎLÂMÔN made the sign of the Cross over the eyes of the blind man, saying, "In the Name of the Father and the Son and the Holy Spirit," and his eyes were relieved straightway, and he could see with them as in former times, and he was healed. When the king heard the story of the blind man who was healed of his sickness, he had him brought into his presence, and he said unto him, "Who was it that healed thine eyes?" And he said unto the king, "Saint BÎLÂMÔN healed me by laying his hand upon my eyes, and making the sign of the Cross, and saying, 'In the Name of the Father and the Son and the [fol. 44*a* 2] Holy Spirit,' and straightway I saw the light." And the man who had been blind and had been healed cried out before the king and said boldly, "I am a Christian." And the king ordered his soldiers to cut off the head of the blind man who had been healed, and straightway they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of heaven. Then the king sent and had Saint BÎLÂMÔN brought to him, and enquired of him concerning his Faith, and he confessed boldly before him and said unto him, "I am a Christian." And the king tried to seduce him by means of much persuasion, and he promised him very many things, but the saint had no desire for any of the things which he promised him. Then was the king wroth with him,

and [he cried out] with a loud voice, saying, "If thou wilt not hearken unto my voice I will inflict upon thee severe torture." And Saint BÎLÂMÔN answered and said unto him, "I am not afraid of thy torture." And straightway the king tortured him with severe tortures for many days, by applying one torture at a time, by beating, by suspension (*i.e.* crucifixion), by casting him into the sea, and into the fire. Whilst he was suffering these great tortures our Lord Jesus Christ appeared unto him in the form of 'ARMALUS (HARMALUS ?) the priest who baptized him, and he heard His voice, which was full of joy, saying, "O My chosen one BÎLÂMÔN, I have made ready for thee and the heavenly joy which is for ever." When the king's soldiers heard this word of joy, they believed on our Lord Jesus Christ, to Whom be praise and blessing! And they drew nigh unto the king, and they cried out, saying, "We believe on our Lord Jesus Christ, the Son of the Living [fol. 44*a* 3] God." And straightway the king commanded his soldiers to cut off their heads with the sword, and they did so, and at the same time they cut off the head of Saint BÎLÂMÔN, and they all received the crown of martyrdom in the kingdom of the heavens.

Salutation to 'ASḴÎR, and CYRIACUS.
Salutation to SÎLÂS the disciple of PAUL.
Twofold salutation to the Apostles of the Father.

And on this day also five hundred and sixty people who formed the company of Saint PANTALEON became martyrs.

And on this day also died SALATION, and 'ATRAKIUS, and Abbâ YAṙPES (IPHRASIUS ?), and ANDRONICUS, and ARMOLIUS (HERMOLIUS ?), and HERMES, and HARMOKTIS, and the holy women ADMANIA and ṢAMATÂ, and Father ISAIAH, and SILAS the disciple of PAUL.

XVI. Ṭĕḳĕmt

[fol. 44*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ AGATHON, the thirty-ninth Archbishop of the city of Alexandria. And they chose this father to be archbishop, and they took him and bound him, and they appointed him Archbishop of the city of Alexandria, when Abbâ BENJAMIN, the archbishop who preceded him, died. And great tribulation came because of the Orthodox Faith. In his days there was a certain man whose name was THEODOSIUS, a Melchite, and he went and came to the city of Damascus, to King YAZÊD, and he gave him presents and much money, and YAZÊD appointed him governor of Alexandria, and the North, and Mareotis. When he came to the city of Alexandria he afflicted our father Archbishop AGATHON, and he levied tax upon him, and he took from [each of] his disciples thirty-six gold *dînârs*. And he compelled AGATHON to give him money for the service of the emperor's ships each year, and the archbishop gave seven hundred gold *dînârs* each year. Now because of the evil of this man THEODOSIUS, his fellow Melchite did not associate with him, for he hated him because of the evil which he did to the Archbishop Abbâ AGATHON. And our father the archbishop was not able to go out of his cell until God had destroyed that evil man. And in the days of this father the building of the holy church [fol. 44*b* 2] of the blessed Abbâ MACARIUS was completed. One night the angel of the Lord appeared unto this father, and he made known to him that in the country of the FAYYÛM there was a certain righteous monk whose name was JOHN, and he belonged to the church of Saint Abbâ MACARIUS. And the angel commanded him to send and bring him to him so that he might help him in admonishing the people and in teaching them; and the angel said also unto him, "He shall be archbishop after thee." And straightway Abbâ AGATHON sent and brought the monk, and he delivered to him the work of the churches, and the ordering and teaching and admonishing

of the people. And this Father AGATHON died through overwork, and he held his office for fully nineteen years and he died in peace. Salutation to Abbâ AGATHON.

And on this day also are commemorated Saint Abbâ MACROBIUS, and Saint Abbâ 'ĔBLÔ (or APOLLO), and Saint Abbâ PETER the disciple of Abbâ ISAIAH the anchorite. Salutation to MACROBIUS, 'ĔBLÔ, and PETER.

[fol. 44*b* 3] And on this day also are commemorated PÂRĔBÛ, and the five and forty righteous men of EL-DĔRḴÊ, and ARÔN (AARON) the fighter, and ḴARBÛ, and 'ANÂLYÛ, and Abbâ PAWLÎ, and MARK, and GÂDĔL.

XVII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died FILIAS (or FÎLYÂS) the martyr, bishop of the country of TAMIAS, in the days of ḴUĔLḴUĔLIANUS. They brought Saint FILIAS in before the company of the governors, and ḴUĔLḴUĔLIANUS said unto him, "Sacrifice to the gods"; and FILIAS said, "I will not offer up sacrifice except to God, and to Him alone." ḴUĔLḴUĔLIANUS said, "What kind of sacrifice doth God wish?" And FILIAS answered and said, "A pure heart and righteous judgement, and the word which is true; such are the sacrifices wherewith God is well pleased." ḴUĔLḴUĔLIANUS said, "Did not PAUL sacrifice?" and FILIAS said, "God forbid!" ḴUĔLḴUĔLIANUS said unto him, "Did not MOSES sacrifice?" And FILIAS said, "Unto the Jews only was the command given that they should sacrifice in Jerusalem." ḴUĔLḴUĔLIANUS said, "Dost thou strive on behalf of the soul or the body?" And FILIAS said, "On behalf of soul and body." ḴUĔLḴUĔLIANUS said, [fol. 45*a* 1] "Will this body rise?" and FILIAS said, "Yea." ḴUĔLḴUĔLIANUS said, "Hast thou no love for wife or brethren?" And FILIAS said, "The love of God is greater than every other love." ḴUĔLḴUĔLIANUS said, "Who is God?"

FILIAS raised his hand to heaven, and said, "God is He Who made the heavens and the earth and everything which is therein," and he told him the story of His Birth, and His Crucifixion, and His Death, and His Resurrection and Ascension. ḲUĔL-ḲUĔLIANUS said, "Can a god be crucified?" And FILIAS said, "Because of love for us He came into the world, and redeemed us by His Passion." ḲUĔLḲUĔLIANUS said, "Dost thou not know that I would honour thee, and that I do not wish to harm thee, for I know concerning the abundance of thy wealth, and the honour of thy family. Now, sacrifice thou to the gods so that thou mayest not die an evil death." And FILIAS said, "If thou dost wish to give me pleasure, give the order for my torturing and slaughter"; and ḲUĔLḲUĔLIANUS gave the order for him to be killed. As they were taking him away his brother came with the magnates of the city, and he besought him with many entreaties, grasping at his feet and kissing his hands as he did so, to submit to the governor and to offer up sacrifice. And FILIAS cursed them, saying, "Leave me, O ye who would lead me into error, I am going to bear the Cross of my God." And when he arrived at the place where he was to receive his doom, he stretched out his hands towards the East, and he prayed unto our Lord Jesus Christ for a long time. And he committed himself to his people, and bade them farewell in peace, and then he was crowned. Salutation to FILIAS, who feared not the governor.

[fol. 45*a* 2] And on this day also is commemorated Saint GREGORY, the brother of the blessed BASIL.

And on this day also died Saint DIOSCURUS, the thirty-first Archbishop of the city of Alexandria, who was appointed after Abbâ JOHN. This father was gentle in disposition, and his knowledge was glorious, and his work was good, and he was perfect in his days, but his family did not resemble him, and he was appointed archbishop by the Holy Ghost. And he wrote a General Epistle and sent it to the holy father and doctor of the Church, Abbâ SEVERUS, Archbishop of the city of Antioch; and he wrote in that Epistle the Orthodox Faith

of the Holy Three Who are equal in Godhead. Then he went on to speak about the Incarnation of the Son of God, and he said, "The Word of God took a body, perfect in all its operations, with a rational and understanding soul from our holy Lady the Virgin MARY. And He became therein One Son, and One Person, in inseparable unity, and He did not become two, but One, for the Holy Three were One God, before the Incarnation of the Son, and after the Incarnation of the Son there came not upon Him any addition to His Incarnation." When his Epistle reached Saint Abbâ SEVERUS, and he had read it, he rejoiced and [fol. 45*a* 3] was glad therein with an exceedingly great gladness. And he preached about it before the people of the city of Antioch, and they all rejoiced therein. Then Saint Abbâ SEVERUS wrote to him, and accepted his Epistle, saying, in his letter, "I give thanks unto God Who hath chosen thee for this glorious and orthodox Christian office," and he commanded him not to turn aside from it neither to the right hand nor to the left, and that all his words and works should be performed according to the Orthodox Faith which our holy fathers had formulated, that is to say the Three Hundred and Eighteen bishops who assembled in Nicea, and according to what they had commanded in the Canon and the Law. And then he said in his letter, "Teach thy people continually, so that they may be strong in the Orthodox Faith, and let them discuss this matter very much." And when the letter of Abbâ SEVERUS reached DIOSCURUS, he rejoiced therein greatly, and he commanded that it should be read from the pulpit. And this father taught the people continually, and read to them the Holy Scriptures, and commanded all the priests in the cities to shepherd their flocks, and to protect the sheep which had been committed to their charge. Having ended his good course, and pleased God, he died in peace. Salutation to DIOSCURUS the writer.

[fol. 45*b* 1] And on this day also died STEPHEN, archdeacon and protomartyr. Salutation to STEPHEN.

XVIII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, THEOPHILUS, the twenty-third Archbishop of the city of Alexandria. He was appointed in the sixth year of the reign of THEODOSIUS the Great. In his days lived JOHN of the Golden Mouth (CHRYSOSTOM), of the city of Antioch, who translated the Gospel of JOHN, the son of ZEBEDEE, and he also translated the Book of PAUL the apostle. He was appointed Archbishop of the city of Constantinia, when the days of this father were twenty-eight years, and he died in exile. And in the days of this father there lived also EPIPHANIUS, Bishop of Cyprus; and in his days also died Abbâ CYRIL, Bishop of Jerusalem; and in his days also rose up (*i.e.* awoke) the SEVEN CHILDREN after they had been asleep for three hundred and seventy-two years. And this [fol. 45*b* 2] holy father was a disciple of ATHANASIUS, the apostolic Archbishop of the city of Alexandria, and this Saint THEOPHILUS was brought up in the cell of Saint ATHANASIUS, and he learned from him all spiritual doctrine. When Abbâ TIMOTHY the archbishop died, this father was appointed in his place. And he was prudent, and observant, and he learned the Books of the Church by heart, and he understood the interpretation of the same. During the days of his office he wrote great discourses, and many works of exhortation concerning love (*i.e.* charity), and concerning mercy, and concerning the keeping back of a man from receiving the Divine Mysteries before he repenteth of his sins, and concerning the Resurrection and the punishment which is prepared for sinners, and other treatises which tend to edification. And Saint Abbâ CYRIL was the son of the sister of this father, and he brought him up most carefully and piously. And he sent him to Abbâ SERAPION so that he might instruct him carefully and thoroughly in spiritual matters, and father Abbâ SERAPION taught him every kind of spiritual learning, and he learned by heart all the Books of the Church. When his education was complete

Abbâ THEOPHILUS sent and brought him to his cell. And he used to make him read before him continually books concerning the people. When this father Abbâ THEOPHILUS was with Abbâ ATHANASIUS, he one day saw him lifting up his eyes to a hill, now he was [standing] before his cell, and he heard him say, "If I find good days I will clear away this hill, and I will build on the site thereof a church to Saint JOHN the Baptist and [fol. 45*b* 3] ELIAS the prophet." And when this Father Abbâ THEOPHILUS was appointed Archbishop of Alexandria he remembered that hill concerning which he heard Abbâ ATHANASIUS speak, and determined that he would do and carry out what he had heard Abbâ ATHANASIUS say he would do. And in those days there was in the city of Rômê a certain woman who was exceedingly rich; now her husband was dead, and he had left her much property, and she had two sons. And she took her two sons, and the money which she had with her, and a picture of the angel RÛFÂÊL (RAPHAEL), and she departed from the city of Rômê to the city of Alexandria. And when she heard Abbâ THEOPHILUS speaking about that hill, straightway she became moved by the zeal of the Spirit, and she spent much money and cleared away that hill, and there appeared underneath it a coffer which was covered over with a slab of stone whereon were written (or engraved) three characters which were ⊖ ⊖ ⊖. As soon as THEOPHILUS saw them he knew their mystery through the Holy Spirit, and he said, "Behold, the time hath arrived wherein this coffer should be brought to light, for the three characters upon it are ⊖ ⊖ ⊖, and behold, they were gathered together at the same time. One ⊖ standeth for THEOS, that is God; the second ⊖ standeth for the Emperor THEODOSIUS, and the third ⊖ standeth for THEOPHILUS the archbishop, that is to say a holy three (?)." And having said this he opened the coffer and found written inside it the date according to the Era of King ALEXANDER, the son of PHILIP, the Macedonian, and it was seven hundred years, [fol. 46*a* 1] from the time when they closed [the coffer]. And the Archbishop Abbâ THEOPHILUS sent to the Emperor THEODOSIUS the Less, the son of the Emperor ARCADIUS, the son of THEODOSIUS the Great, and he informed him about the

coffer, and how he had opened it, and he said, "Come, that thou mayest see it." And the emperor came to the city of Alexandria, and he looked at the coffer, and he gave half of the treasure inside it to the blessed THEOPHILUS, and a half of it he placed in a ship and took to the city of Constantinia. And the blessed THEOPHILUS built churches with the gold which the emperor had given him. And he began to build first of all a church in the names of JOHN the Baptist and Saint ELIJAH, and he translated their bodies and laid them in it, and this church is well known to this day in DÊMÂS. And at that time he also built a church in the name of our holy Lady the Virgin MARY, by the hands of the Melchites in the east of the city. And thirdly, he built a church in the name of the angel RÛFÂÊL (RAPHAEL) in DASÊT, and he built seven other churches; and then he appointed the sons of that widow bishops. When the emperor saw the love of the archbishop for building churches, he gave him all the houses of idols which were in the whole country of Egypt, and THEOPHILUS pulled them down and built on their sites churches and lodging houses for strangers and pilgrims, and he endowed them with land and other property. And having followed in this good course of action, and pleased God, he departed to God [fol. 46*a* 2] and went to his rest from the toil of this world, after sitting upon the throne of MARK the evangelist eight and twenty years. When this father administered Christian baptism he used to see a rod of light before him making the sign of the Cross over the place of baptism. And this father and the Emperor THEODOSIUS were cutting wood, and each of the two saw a vision on the same night wherein it seemed that one of them was to become emperor and the other archbishop; and it came to pass to them even as they had seen in the vision. In the first year wherein this father was made archbishop, the Emperor THEODOSIUS commanded that each of them should write down their belief in books, and that they should bring them to the emperor, and they did as he had commanded and brought the books to the emperor. When they had drawn nigh unto him, the emperor rose up and prayed, and then he laid the books on the altar. And God revealed unto him that there was nothing in

them about the Orthodox Faith except that they said and believed that "the Son with the Father and with the Holy Spirit is One God." And the emperor commanded [his servants] to cast forth all the books wherein evil belief and words of doubt (or hypocritical words) were written, and the emperor expelled all those who were in doubt about their belief from his kingdom. And JOHN of the Mouth of Gold multiplied his reading in the Books of 'AWGÂRYÔS (ABGARUS), and this father THEOPHILUS sent a message to EPIPHANIUS, Bishop of Cyprus, and to all his own bishops, ordering them to anathematize the Books of 'AWGÂRYÔS (ABGARUS), and they anathematized them [fol. 46*a* 3] even as did THEOPHILUS the archbishop. When JOHN of the Mouth of Gold heard that Abbâ THEOPHILUS the Archbishop of the city of Alexandria had anathematized the Books of 'AWGÂRYÔS (ABGARUS), he abandoned them and never read them again. And [he died] the seven hundred and twenty-first year of King Alexander, the Two-horned (A.D. 410). Salutation to THEOPHILUS who was worthy to sit upon the throne of MARK the evangelist.

And on this day also died ROMANUS the martyr in the days of ASCLEPIANUS, the governor who persecuted the Christians. This ROMANUS had been a monk from his earliest years, and he devoted himself strenuously to fasting and prayer. When he heard that the governor was persecuting the Christians, he came into the church, and he gathered together the priests and the deacons, and admonished them in the Faith of Christ, and strengthened them with his own confidence. When ASCLEPIANUS heard this he commanded that ROMANUS should be summoned, and when ROMANUS stood before him, he said unto him, "Is it true that thou art the son of FĔYÛM?" ROMANUS said unto him, "What doth glory of kin profit me? My glory is Jesus Christ." When ASCLEPIANUS heard this he commanded his soldiers to hand him up and to scrape his limbs piecemeal [and they did so], and when the governor saw his patient endurance, he commanded them to slit his cheeks so that he might not be able [fol. 46*b* 1] to talk. And ROMANUS said, "Behold, my God hath uncovered my mouth so

that I may admonish thy madness. If thou wouldst know the truth of the matter, command thy servants to bring hither a child, and he will tell us whether it is right for us to worship God or the gods." And the governor commanded them to bring a little child, and he said unto him, "Tell me is it right for us to worship God or the gods." And the child said, "It is right for us to worship God Who created all the world with one word"; and having heard him the governor commanded them to hang up the child. When they had hung up the child his mother came to look at him, and the child said unto his mother, "Give me water, for I am thirsty." And his mother said unto him, "Nay, O my son, thou must not drink water [here], but go to the water of life." When the governor heard her words he commanded them to cut off the head of the child; [and they did so], and his mother came and took away his body. And the governor commanded them to cut out the tongue of ROMANUS at its roots so that he might not be able to argue with him. And ROMANUS having received by the grace of God a tongue of the Spirit, he wrote with his blood, saying, "Blessed are those who do not deny our Lord, for the Son will confess them before His Father." When ASCLEPIANUS heard this he imagined that the tongue of ROMANUS had not been cut out, and he called to the prefect, and said unto him, "Why didst thou not cut out his tongue at its roots?" And the soldier said, "Command them to bring the soldiers and I will cut out his tongue before thee, and thou shalt say if he speaketh." And straightway they brought the soldiers and they cut out his tongue, and he died forthwith. When the governor saw him he commanded the soldiers to bring him into the prison house, and there they hanged (or strangled) him; thus he finished his martyrdom. [fol. 46*b* 2] Salutation to ROMANUS the martyr.

And on this day also are commemorated JOHN the martyr, and 'ADRÂNÎ, and 'ARTÊMÂTÊWÔS, and HEPHAESTUS, and LUDERIUS, and 'ASMÂNÎT, and his seven children.

XIX. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint BARTHOLOMEW and his wife. These saints were natives of the country of FAYYÛM, to the west of Egypt, and they were accused before the governor of being Christians. And the governor sent and had them brought to him, and he questioned them about their belief and they confessed our Lord Christ before him. And he commanded his soldiers to dig a deep pit and to throw the two into it, and to cast stones in on them; and the soldiers did as the governor had commanded them, and BARTHOLOMEW and his wife finished their strife; and received crowns of martyrdom in the kingdom of the heavens. Salutation to BARTHOLOMEW and his wife who were buried alive [in the days of the Emperor DIOCLETIAN].

[fol. 46*b* 3] On this day also the holy General Council assembled in the church of the city of Antioch because of PAUL of SAMOSATA. This wretched man was a native of the city of SÂMÎDÂT, and was made Archbishop of Antioch. And Satan sowed bad seed in his heart, and he used to believe that Christ was a mere man whom God created, and that God chose Him so that by Him He might redeem the children of men, and that the source of Christ was MARY entirely, and that His Godhead was not one with His manhood, but that it descended upon Him, and that He dwelt therein by the Will of God, One Nature; and he would confess neither the Son nor the Holy Spirit. And this Council assembled in the city of Antioch because of him, and this assembling took place in the reign of the Emperor VALERIUS, when DIONYSIUS was Archbishop of the city of Alexandria, and DIONYSIUS was Archbishop of the city of Rômê; and this Council assembled before the Council of Nicea five and forty years. Now Abbâ DIONYSIUS, Archbishop of the city of Alexandria, was old, and he was not able to come with them into the Council, but he wrote a letter to the Council, saying,

"Christ is the Word of God, and is His Son, and is equal with Him in Godhead and Nature. And the Trinity [containeth] Three distinct Persons, and one God and one Lord. And One [Person] of the Trinity, that is [fol. 47*a* 1] to say, the Son, became incarnate in the substance of a complete man, and there was with Him One Nature." Then DIONYSIUS testified concerning these things and adduced many testimonies from the Old and New Testaments. And DIONYSIUS sent this letter with two priests, from the Council of the congregation, and those two priests and thirteen bishops assembled and they debated the matter with PAUL the infidel. And they read out before him the letter of DIONYSIUS, and they rebuked him with the words of PAUL the apostle, who said, "Christ is the Word of God, and He is His Son, and the splendour of His glory, and the likeness of His glory, and the Substance of Godhead." But he would not accept their words, and he would not turn from his infidelity, and they cut him off, and anathematized him and excommunicated him, and they excommunicated all those who believed his words, and drove them from their thrones. And the Council formulated Canons, and they are in the hands of the believers who perform their Laws and Precepts. Salutation to the two priests and thirteen bishops.

On this day also died Saint JOHN of DAILÂM. The parents of this holy man belonged to the nobles of the city; his father's name was ABRAHAM, and his mother's name was SÂRÂ, and they continued to pray fervently [fol. 47*a* 2] for many days because they had no children. One day two monks came to visit him, and they sojourned in his house, and they said unto him, "O ABRAHAM, hast thou no children?" And he said unto them with tears, "O my fathers, I have not gotten a son. And now I have grown old, and as for my wife her days are past"; when the monks heard this they prayed over them, and blessed them and departed. After a few days SÂRÂ, the wife of ABRAHAM, conceived and she brought forth a child of joy, and ABRAHAM called his name JOHN. When fourteen years had passed, and when the boy had finished all his instruction in the Books of the Church, those two same monks

came into the school, and when JOHN saw them he asked them to take him away with them. And they said, "We are afraid of thy father and we cannot take thee." Whilst those monks were departing to their abode JOHN prayed to God that He would direct the path which he had chosen, and he went out of the school and followed the monks, and whilst wishing to overtake them he came to a great river which he was afraid [to try] to cross by himself. Whilst he was there certain Arabs came with their camels, and JOHN asked them to take him across the river, and they took him over with them; and by the Will of God he arrived in the monastery of these monks. Now the name of one of these monks was Abbâ SIMON, and when he saw JOHN he knew him, and he received him, and made him his disciple; and Abbâ SIMON had two other disciples besides JOHN, but he loved JOHN more than them. When [fol. 47*a* 3] Abbâ SIMON knew that his departure was nigh, he said unto his children, "O my children, I will tell you what God hath shewn me in respect of what shall happen unto you after my death. One of you a hyaena shall seize, another of you shall be scattered in the earth, and of my third disciple the report shall go forth into all the world." Then the old man looked in the face of JOHN, and he said unto him, "Be strong, O my son, for the love of Christ, for He hath chosen thee to be a father unto many"; and thus saying the old man died. After three days one disciple went out into the world and married a wife, and where the second went is not known. And Saint JOHN was sorrowful in his soul and he said, "I will go down and see what hath happened to my companion." As he was going down a company of soldiers of DAILÂM met him, and they made him prisoner, and fettered him with two beautiful women, one on his right hand and one on his left. Whilst they were journeying along the road the men of DAILÂM lacked water both for themselves and for their beasts. And Saint JOHN said unto them, "Masters, if I make water to spring forth for you will ye let me go?" And they said unto him, "Yea." Then Saint JOHN knelt upon the ground in the Name of the Father and the Son and the Holy Ghost, and water gushed out upon them and they drank. And Saint JOHN said unto them, "Perform to me what

ye have covenanted," and they said, "We will not let thee go; who shall we find like unto thee?" So they brought him to their city. And in those days a heavy plague descended upon DAILÂM, and the master of Saint JOHN died, and his children, and all the men of his house, and there remained only his wife and her daughter. And the wife of Saint JOHN'S master thought [fol. 47*b* 1] that he was a magician, and she shut up Saint JOHN in his room, and set fire to the house so that she might burn him alive, but God delivered him. When the men of DAILÂM saw this they all believed through him, and they were baptized, men and women. Then JOHN departed thence by another road. When he found that the men there worshipped trees, he exhorted them to turn from iniquity, and when they refused to do so he came by night among their trees, and prayed to God, and taking an axe [in his hand], he said, "In the Name of the Father and the Son and the Holy Ghost I will cut you down"; and straightway one thousand trees fell down at one stroke of the axe. When the men of the city saw this they believed, and were baptized together with their women and children. And once again he went to another city, and he found that the people there were worshippers in fire-temples. When JOHN rebuked them, they were wroth, and they cast him into the fire three times, but he came forth unharmed. And he turned their water into blood, and they lacked water to drink, and they all believed in the God of Saint JOHN, and forty thousand men were baptized. Then he built a church and performed countless signs and wonders, and he died in the country of DĔR'ĔYÂN. Salutation to JOHN of DAILÂM.

Salutation to Abbâ SIMON, who was [fol. 47*b* 2] enveloped by the Holy Ghost.

And on this day also are commemorated the righteous men of AL-MAṬRÂ, who were slain with violence by the hands of evil men. [The Bodleian MS. says they were slain by King YEMRÂHA.]

Salutation to the Guide of the year.

XX. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great father of light, Abbâ JOHN the Short (*Kolobos*). This holy man was a native of the city which is called TÂNSÂ and is in Upper Egypt, and he had one brother. His parents were righteous people, and they feared God; they were not rich in the goods and possessions of this world, but they were rich in good works. When this holy man was eighteen years of age, the grace of God moved him to go to the desert of SCETE, which [name] being interpreted means, "Balance of hearts." And he wished to put on the garb of the beings of the spirit and of angels, that is to say, the garb of the monk. And he found a certain tried and strong old man, whose name was Abbâ BÂMÔY, [fol. 47*b* 3] of the city of SĔHÂ, dwelling in SCETE, and Saint JOHN bowed low before him and entreated him that he might dwell with him in SCETE. And Saint Abbâ BÂMÔY wished to try him, and he said unto him, "O my son, it is not right for thee to live here, for this is a very hard desert, and those who dwell therein have to work with their hands, and they can only feed themselves by hard toil. And also over and above this there are very many fasts to be kept, and many prayers, both by day and by night, to be said, and a man must sleep on the bare ground naked without a bed (or cushion), and there is very great hardship in this desert. Nay, my son, go back into the world and live a life of comfort and ease like unto that of all other men." And Abbâ JOHN said unto him, "O my father, for God's sake do not turn me back for I have come to be under thy authority and under the shadow of thy prayer. And if thou wilt accept me I believe that God will make thy heart well-disposed towards me." Now Saint Abbâ BÂMÔY was wont never to do anything hastily, and he entreated God concerning Abbâ JOHN so that He might reveal to him His works. And the angel of the Lord appeared and said unto him, "God saith unto thee; accept this brother, for he shall become a chosen vessel." And when

Abbâ BÂMÔY heard these words from the angel of God, he brought Abbâ JOHN into the church, and he shaved off the hair of his head. Then he laid out the garb of the monk, and he stood and prayed over it for three days and three nights. Then the angel of the Lord appeared, and made the sign of the Cross [fol. 48*a* 1] over the raiment of monkhood, and Abbâ BÂMÔY put it upon Abbâ JOHN. And Abbâ JOHN devoted himself with the greatest zeal and diligence to the splendid works of the ascetic life. One day Abbâ BÂMÔY wished to try him, and he sent Abbâ JOHN away from him, saying, "I cannot live with thee"; and Abbâ JOHN stood for seven days outside the gates of the monastery, and every day Abbâ BÂMÔY went out to Abbâ JOHN, and smote him with a stick, and Abbâ JOHN bowed down before him and said, "Forgive me, O my father." On the seventh day the old man Abbâ BÂMÔY went forth to go to the church, and he saw seven angels, and they had with them seven crowns which they were placing on the head of Abbâ JOHN. And straightway Abbâ BÂMÔY took Abbâ JOHN and brought him into his cell, and from that day onward he was held by him in honour and reverence. One day Abbâ BÂMÔY found a piece of dry wood and he gave it to Abbâ JOHN and he said unto him, "Take this wood and plant it in the ground, and water it until it sprouteth and bringeth forth fruit." And Abbâ JOHN obeyed Abbâ BÂMÔY, and he took that piece of wood, and planted it, and watered it each day twice; now the water was far off, a distance of twelve stadia. And after three years that piece of wood sprouted, and grew into a large tree, and bore fruit, and the old man Abbâ BÂMÔY took some of the fruit thereof and carried it to all the aged monks, and he said unto them, "Take ye and eat of the fruit of obedience and humility." When the monks saw this miracle they marvelled exceedingly, and they praised God Who giveth [fol. 48*a* 2] this virtue unto those who make themselves subject to His teachers. And Abbâ BÂMÔY fell sick of a very severe sickness, and he continued to suffer from this sickness for eighteen years, and though Abbâ JOHN ministered unto him [all this time] he never once said unto him, "Thou hast done well," for the old man Abbâ BÂMÔY had grown very old, and

he used to try him exceedingly. And God tried him with such a severe sickness until at length he became like a piece of dry wood, so that he might become a chosen offering unto God. When Abbâ BÂMÔY was about to die, he gathered together the aged monks, and he seized the hand of Abbâ JOHN and gave it unto them, saying, "Take him, and take care of this man, for he is an angel and not a man." Then he said unto Abbâ JOHN, "After I am dead I will live in the place wherein thou didst plant the tree which sprouted and bore fruit, for thou in that place didst become a holy and acceptable sacrifice before God. And many men shall be saved by thy hand, and thy memorial shall be there in that place before God for ever." When Abbâ BÂMÔY had said this unto him, he opened his mouth and delivered up his soul into the hand of God. After this Abbâ JOHN departed to that place [where the tree was] according as the old man Abbâ BÂMÔY had told him. And he strove boldly in the working of righteousness, for his name was exalted exceedingly; and after this he was appointed abbot over his church. And whilst the archbishop was laying his hand upon him at the time of his appointment, a voice came from heaven, and all the people heard it, saying, "Axios, Axios, [Axios]," [fol. 48*a* 3] that is to say, "He is worthy, He is worthy, He is worthy." And every time when Saint Abbâ JOHN consecrated the Offering, he would watch for those who were worthy to partake and those who were not worthy. Now Abbâ THEOPHILUS, the archbishop, built a church to the Three Holy Children in the city of Alexandria, and he wished to bring thereto the bodies of the Three Children from the city of Babylon. And he asked Saint Abbâ JOHN to go to the city of Babylon, and to bring the bodies of the Three Children from the city of Babylon, and after many requests Abbâ JOHN went forth on behalf of the archbishop. And a cloud straightway carried him away and brought him to the city of Babylon, and he saw that city, and the rivers and the palaces thereof, and he saw the bodies of the saints, the Three Children, and the body of King NEBUCHADNEZZAR lying in their tombs. And Saint Abbâ JOHN bowed low, and embraced the bodies of the saints with tears, and he cried out, saying, "O my holy fathers,

bless me!" And straightway he heard a voice from their bodies, saying, "The God of Israel hath blessed thee." When Abbâ JOHN had heard this voice he was filled with the Holy Spirit, and rejoiced in the spiritual blessing. And he said unto them (*i.e.* the bodies), "O my fathers, ye martyrs of Christ God, I tell you that our father the archbishop, Abbâ THEOPHILUS, has built a church in your names in the city of Alexandria, and he hath sent me unto you and he beseecheth you and your holy bodies to come and dwell in your church, so that there may be healing and salvation unto all those who believe in Christ [fol. 48*b* 1] in all the country of Egypt." And the saints answered with one voice and said unto him, "God shall give thee the reward of thy labour in the life everlasting! But tell the archbishops that God hath commanded [us] not to remove our bodies from this place until the day of the Resurrection. Nevertheless because of his contendings, and his labour, and his perfect faith, let them suspend lamps in the church [which he hath built], and let the servants put oil and wicks of flax therein, only do not let them light the lamps, on the night of the day of the consecration of the church, whilst all the people and the priests are assembled therein, and we ourselves will come and we will make manifest the power of God and their blessing." And Saint Abbâ JOHN bowed low, and went forth from their presence rejoicing in God. When he had departed a short distance from them, a cloud took him up and brought him to the outskirts of the city of Alexandria, and he came in to the archbishop and told him what the saints had said; and the archbishop did even as the saints had told him. And when midnight had come on the night of the day of the consecration of the church, the Three Holy Children appeared in the church surrounded by brilliant light, and they lighted all the lamps, and they sent forth from themselves an exceedingly sweet odour. After this Abbâ JOHN returned to SCETE, and he contended in the working of righteousness by night and by day. One day a certain monk came into the cave of Abbâ JOHN, and he found him lying down, and the angels of God were waving their wings over him, and each of them was saying to the other, "Let me lay my wing upon him." After this the [fol. 48*b* 2] pagan

Barbarians came to the desert of SCETE to plunder the houses of the monks, and to slay the monks. After this Saint Abbâ JOHN went to the monastery of Saint Abbâ ANTHONY in the desert of ḲUELZEM [by the Red Sea], not that he was afraid of death, but he said, "I go that a pagan may not come and kill me, and go to Sheol because of me; I do not wish to be in a state of ease and for that pagan to suffer punishment on my account. For he might testify against me before the Lord God, though he is my brother in nature, and form, and likeness." And Abbâ JOHN dwelt by the side of a village, and God brought him from it a certain man who was a believer, and he ministered unto him until the time of his death. When God wished to give him rest from the labour of this world, He sent unto him His righteous saints, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, to comfort him and to inform him concerning his departure, and there was with them Abbâ BÂMÔY, his spiritual father. And they comforted him and said unto him, "Be strong in the Lord, and rejoice in the everlasting joy which God hath prepared. Be thou ready, for we will come to thee at dawn on the First Day of the week, and we will take thee with us into everlasting life, even as God hath commanded"; and they blessed him and disappeared. On the day of the Eve of the Sabbath Saint Abbâ JOHN sent his attendant to the village, for he was sick with a little sickness. And when it was the time of cock-crow on the night of the holy First Day of the week, behold there came unto him many hosts of angels, and all [fol. 48*b* 3] the company of the saints, and when he saw them he rejoiced and bowed low and delivered up his soul into the hand of God. And the holy angels received the soul of the blessed Abbâ JOHN, and they took it up with them into heaven. And at that moment his attendant came, and he saw his soul as they were carrying it up into heaven, and the holy angels were surrounding it, and were singing before it. And before all these, as it was shining brightly like the sun, one sang and praised the blessed man Abbâ JOHN. And he stood still for the space of an hour as he marvelled at what he saw. And straightway the angel of the Lord came unto him and told him the names of each one of the saints, and pointing with his

finger at the saints he said unto [the attendant of] Abbâ JOHN, "This is Abbâ PACHOMIUS, this is Abbâ MACARIUS, this is Abbâ BÂMÔY, and this is Abbâ So-and-so." And the attendant said unto the angel, "Who is this in front of them who is shining like the sun?" And the angel said unto him, "This is Abbâ ANTHONY, the father of all the monks." When the attendant came to the cell he found Abbâ JOHN on his knees, and he wept over him with a great weeping. And he made haste and went to the village, and told the men how that the saint was dead. Then the brethren came and made him ready for burial, and they bore away his body with great honour, and when they had brought him into the village, great wonders and miracles happened through his body. And then his sons, the monks, came and took up his body and they carried it to the desert of SCETE and laid it in the church thereof, and it became a haven for everyone who took refuge therein. [fol. 49*a* 1] Salutation to Abbâ JOHN.

And on this day also died Saint ELISHA the prophet, whose name being interpreted is "Saviour, protector and king." This holy man was a native of a village the name of which was BE'ÊLÂMÔN, of the tribe of ISSACHAR, and he prophesied many prophecies concerning the children of Israel. And he also prophesied, saying, "God shall come down upon the earth and shall walk with men." And he gave a sign of this, saying, "The sun shall set in SÊLÔM (SILO), and one of its two halves shall be separated from the other, and twelve oak trees shall be useful to the Lord, and submissive to the holy God, Who shall come down upon the earth, and by it the whole earth shall be saved." When he finished his prophecy he died in peace and was buried in his own land. Salutation to ELISHA the prophet who made the bitter water sweet and raised the axe out of the water by means of a splinter of wood.

XXI. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 49*a* 2] On this day is celebrated a festival of commemoration of our holy Lady the Virgin MARY. Salutation to thee, O MARY, on whom the Sun of righteousness rose. Salutation unto thee, O garden of stacte and cassia.

And on this day also is commemorated the translation of the body of Saint LAZARUS, whom our Lord raised from the dead. And one of the Christian emperors, having heard the history of the saint whilst he was in the island of Cyprus, translated his body to the city of Constantinia. When they wanted to translate it [the workmen] found the saint's body buried under the earth and laid in a stone sarcophagus. And there was cut upon it in [letters of] gold the following: "This is the body of Saint LAZARUS, the friend of our Lord Jesus Christ, whom He raised from the dead, after [he had lain] in the grave four days." When they found the body they rejoiced with great joy, and they carried it to Constantinia, and the priests went out and received it with great honour, and with psalms, and hymns, and prayers, and incense; and they laid it in the sanctuary until they could build a church for it, [fol. 49*a* 3] and translated the body thither. And they made a great festival in honour thereof on this day. Salutation to the emperor who translated the body of LAZARUS to Antioch (*sic*) from Cyprus.

And on this day also died the holy father Abbâ JOHN, Archbishop of the holy city of Jerusalem in the days of the God-loving King DAVID, (A.D. 1411–1413) the [grand]son of the King SAYF 'AR'ÂD. Now this father was the son of Christian parents who feared God, and they belonged to the city of MĔSR (CAIRO); and they reared the holy man [piously] and called him JOHN. When he grew up they taught him Christian doctrine, and when he was fit to serve in the grade of deacon he was appointed a deacon. And having performed the duties of a deacon well and

carefully, and was fit for the grade of priest, he was appointed priest. And he devoted himself strenuously to fasting and to prayer, and above all he gave himself to the fear of God and to the love of pilgrims; thereupon he became fit for the grade of apostleship. By the Will of God he was appointed bishop in the holy city of Jerusalem, and he fought a good fight therein, and he taught the people in humility and in the fear of God. And they loved him exceedingly because of his holiness, and his goodly figure, and his open countenance which was as that of an angel of God. After he had been seated on his throne [fol. 49*b* 1] for a few years, Satan brought a trial upon him and removed him from his people and from his city. And this was in the days when Abbâ MARK was archbishop of Alexandria. And the King of MĔSR (CAIRO), a Ḥanafite, forced him to send an embassy to the King of Ethiopia, who was in submission to him, concerning the Muslims who dwelt under his rule. Now there was in his days a king whose name was SAYF 'AR'ÂD, and he was also named CONSTANTINUS, and he slew many of the Muslims who rebelled against him, and some of them he drove out of his country and they went to the King of MĔSR (CAIRO) and took refuge with him. And they said, "The King of Ethiopia hath made an end of the Muslims; some of them he hath slain, and some of them he hath made Christians." When the King of MĔSR (CAIRO) heard these words, his zeal for his religion rose up, and he compelled the archbishop to despatch elders to [Ethiopia], and he told him that he held him as hostage for the obedience of the King of Ethiopia and the safety of the other Muslims who were in his kingdom. And our father the archbishop and his bishops agreed with the Government of MĔSR (CAIRO) concerning those who were to be sent to the King of Ethiopia, and they chose those fathers, those shining stars, because of their holiness, and learning, and wisdom, that is to say the honourable father Abbâ JOHN, and the learned and prudent father Abbâ CYRIL, Bishop of 'AKHNÂS, and he forced them to go to the King of Ethiopia against their will. When they came to the frontier of Ethiopia, the God-loving King SAYF 'AR'ÂD, [fol. 49*b* 2] may God rest his soul! Amen, heard concerning them, and he rejoiced with exceeding

great joy; and he sent his soldiers to them with presents and mules to receive them, and when they had come to the king he paid them exceedingly great honour. And after they had read to him the letter of our father the archbishop, they wished to return to their thrones, and to their peoples, and to their churches, but the lord king prevented them from departing because he loved their holiness, and because he loved their persons, and their priestly service, and their faces which were full of grace, for they were like unto [those of] the angels of God, and they shone like the sun; and the lord king loved them with a great love because of their holiness and their prayers. After a short time God wished, in His mercy, to remove this father Abbâ JOHN from the labour of this transitory world, and He brought upon him a slight illness, and he died at a good old age, now his work was well-pleasing unto God, in the eleven hundred and sixth year of the Era of the Righteous Martyrs (A.D. 1390).

And on this day died the great [prophet] JOEL. This righteous man prophesied in the days of 'ABYÂ (ABIJAH) the son of JEROBOAM, the son of SOLOMON the king. He taught the people, and admonished them, and prophesied concerning the dwelling of God in Zion, and concerning His Passion, and concerning the descent of the Holy Spirit, the Paraclete, upon the holy Apostles on the day [fol. 49*b* 3] of the festival of Pentecost. And he revealed that they would prophesy, their daughters, and their sons, and their old men, and their young men, and the women who dwelt with them. "And if there be a prophet who prophesieth, I will pour out My Spirit upon all men" (Joel ii. 28); and I will not pour except [on] the Apostles. Now of this passage there are two interpretations: I, Because the holy Apostles were perfect in working righteousness he called them "men," for he who is not perfect among men in doing the good pleasure of God is not called a "man"; II, From the Apostles the Holy Spirit was poured out upon all the believing saints from the time of their preaching to the day of the Resurrection. And this prophet prophesied also concerning the going forth of the Law of the Gospel from Zion, when he said, "A stream of water shall flow forth from the

house of God, and it shall water the valley of Shittim" (Joel iii. 18). And he made known that after the coming of our Lord Jesus Christ war should break out on the earth, and he spake also concerning the day of the Resurrection. And he said, "The sun shall become dark, and the moon shall become like blood, and the light of the stars shall be hidden" (Joel ii. 31). Now this prophet prophesied more than a thousand years before the coming of our Lord Jesus Christ. This righteous man belonged to the tribe of REUBEN, and he arrived at a good old age, and he pleased God and died in peace, and was buried in the fields. [fol. 50*a* 1] Salutation to JOEL the prophet, the son of BÂTÛÊL, whose tongue was sharper than a razor.

And on this day our Lady MARY wrought a miracle and delivered MATTHIAS from the prison house.

XXII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint LUKE the evangelist, the physician, became a martyr. This holy man was one of the number of the seventy-two disciples whom the Holy Gospel mentioneth; he ministered to the Apostles PETER and PAUL and he wrote the histories of them. After the death of PETER and PAUL LUKE preached in the country of Rômê. And those who worshipped idols came to an agreement with the Jews, and they stood up before the Emperor NERO and they cried out concerning LUKE the disciple, and they made accusations against him; and said, "He bringeth very many men under his teaching by means of his sorcery"; and the Emperor NERO commanded that they should bring LUKE before him. And when the apostle knew that he was about to depart from this world, he found an old man who was a fisherman, and he gave him the books and the volumes which were with him, and he said unto him, "Take good care of these books, for they will be of benefit to thee, [fol. 50*a* 2] and will make thee to arrive on the road

of God." And when he had come to NERO, Emperor of Rômê, he stood up before him. And the emperor said unto him, "How much longer wilt thou lead men into error by thy sorcery?" And Saint LUKE answered and said unto him, "I am not a magician, but an Apostle of our Lord Christ, the Son of the Living God." And the emperor commanded [his soldiers] to cut off his right hand, saying, "I cut off this hand which wrote books"; and straightway they cut off his hand. And Saint LUKE said unto him, "Verily we do not fear the death of this world, but behold thou shalt at this moment see the power of my God Jesus Christ, to Whom be praise!" And the saint reached out his left hand, and took up in it the right hand which had been cut off, and made it to cleave to its proper place, and it remained there firmly and became like unto the other; then he separated it from the wrist and it remained thus. And those who were there marvelled, and the chief officer, and his wife and very many men believed in our Lord Christ; and they were in number two hundred and seven and seventy souls. And the emperor commanded his soldiers to cut off their heads, and the head of Saint LUKE the apostle, and the soldiers cut them off and the saints received crowns of martyrdom in the kingdom of the heavens. And they placed the body of Saint LUKE the apostle in a hair sack, and they cast it into the sea, and by the Will of God the waves of the sea brought it to an island, and a certain man who was a believer found it, and he gave it honourable burial. This holy man wrote his Gospel [fol. 50*a* 3] for THEOPHILUS, who was a Gentile, and he also wrote for him the "Acts of the Apostles." Salutation to LUKE whose tongue was true, and who wrote the Divine Gospel.

Salutation to the company of martyrs who died with Saint LUKE.

Salutation to the old man SILAS, who received Saint LUKE'S books and preserved them in purity.

XXIII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ JOSEPH, the fifty-second Archbishop of Alexandria. This man was the son of one of the elders of the city of MANÛF, and he had very many possessions. When his parents died and left him an orphan a certain God-fearing man brought him up, and when he arrived at man's estate he took his goods and gave them to the poor and the beggars. Then he went up into the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, and he became a monk under the direction of a certain holy old man. When Abbâ MARK the second was appointed archbishop, and he heard that the natural disposition and intelligence of this Saint Abbâ JOSEPH [fol. 50*b* 1] were good, he sent and had him brought unto him, and established him in his house. After many days Abbâ JOSEPH asked Abbâ MARK the archbishop, saying, "Let me depart to the desert of SCETE," and straightway Abbâ MARK made him a priest and sent him away to the desert of SCETE. And he remained there many years, until the holy father Abbâ SIMON the archbishop died, and the country of Egypt remained without an archbishop for many years. After the death of Abbâ JACOB, the bishops made an agreement with a certain scribe in the king's house, who had married and whose wife had died, now he had never been a monk, and the bishops took bribes from him, and they made an agreement with one-half of the men of the city of Alexandria, to appoint that scribe archbishop. And all the bishops rose up against him, and they said unto him, "This scheme which thou hast planned is not good, but bad, for the holy Canon saith that all those who shall either take or receive bribes in respect of appointments to the priesthood, are to be excommunicated. And more especially shall it be so in this case, for this man hath married twice, and he is wholly unsuited for the office of archbishop; and besides, up to the present none but a virgin hath been appointed to sit on the throne of MARK the evangelist."

And these men then joined with them in this good counsel, and they rose up and came into the church, and prayed to God and entreated Him to make clear unto them who was the best man for this office. And straightway God heard their petition, and He made them to remember this Abbâ JOSEPH, and they sent a letter ordering the monks to bring him from the desert of SCETE. And those [fol. 50*b* 2] who had been sent prayed unto God and said, "We beseech Thee to reveal the matter unto us clearly; if Thou hast chosen this father Abbâ JOSEPH to be the archbishop, give us the following sign, that is to say, let us find the door of his cell open." And when they came to his cell they found the door open, and they found Abbâ JOHN (JOSEPH?) bidding farewell to a certain monk, and he was wishing to go into his cell and to shut his door. When he saw them he embraced them with a holy embrace, and received them with joy, and brought them into his house. When they came into his house they seized him and bound him, saying, "He is worthy, He is worthy, Abbâ JOSEPH is worthy of the archiepiscopate." And he cried out and wept, and he said unto them, "I have committed very many sins, far more than any other man"; but they would not accept this excuse from him, but they took him to the city of Alexandria and appointed him archbishop. Having taken his seat upon the throne of MARK the apostle, he thought about the Church exceedingly, and with what remained of his own stipend he bought plots of ground which had been dedicated to pious works, and endowed the churches with them. And he taught the people at all times, and he never neglected any one of them. Now, Satan was jealous of him, and he schemed schemes and brought sorrow upon him, and the immediate cause was that the Bishop of the city of TÊNÊS (TANIS), and the Bishop of the city of MĔSR (CAIRO), behaved wrongly towards the people and oppressed them in the matter of dues and afflicted them, and Abbâ JOSEPH said unto them, "Forbear and do not afflict them." And on several occasions he had entreated them to look upon their flocks with the eye of mercy, but they would not accept his behests, and they set them aside. And these [fol. 50*b* 3] holy bishops having afflicted their people [to excess], all the people came to the Archbishop

Abbâ JOSEPH, and they all cried out before him, and said unto him, "If thou wilt not remove these bishops from over us we shall embrace another Faith." And Abbâ JOSEPH fought very, very hard to make peace between them, but he was not able to do so. Then he brought all the bishops from all the land of Egypt, and when they were assembled, he told them how these two bishops had afflicted their people. And the archbishop sent and had those two bishops brought before him, and he wished to make peace between them and their people; but they would listen neither to his commands nor to those of his brother bishops. And straightway the archbishop said unto them before all the bishops, "I am innocent of your sins," and the bishops were witnesses against the two bishops that they had transgressed the command of the Archbishop Abbâ JOSEPH. And they all wrote with their own hands to this effect; "It is meet for these two bishops to be cut off from their sees"; and straightway the archbishop cut them off from their sees. And when he had cut them off from their sees, these two bishops went to the King of Egypt, and made false accusations against this father Abbâ JOHN (JOSEPH?) before him, and the king sent his brother and a company of soldiers to bring the archbishop to him. When he had come to him the king's brother drew his sword and wanted to kill him, and when he was about to smite the archbishop with the sword, God thrust aside the hand of that nobleman, [fol. 51*a* 1] and his sword struck a pillar, and broke, and he was furiously angry. And another man drew his dagger and drove it into the side of the archbishop with all his might, and his apparel and his girdle were cut through, but the dagger did not enter the flesh of the archbishop. Then that nobleman knew that the archbishop was a righteous man, and that there was in him divine grace which would preserve him from every evil, and from murder. And he brought him to the king his brother with great honour, and he told him what he had done to the archbishop, and how he had been smitten twice with the sword and had escaped unhurt. When the king heard this he marvelled, and he was afraid of the archbishop and paid him honour, and then he asked him questions about the two bishops who had made accusations against him before him. And the

archbishop told him what had happened in the matter of the bishops, and he proved to him that the accusations which they had made against him were falsehoods. And the king knew that those bishops were liars, and evil men, and accursed oppressors, and straightway he commanded [his soldiers] to slay them. And the archbishop said unto him, "Our Lord Christ in the Holy Gospel commanded us to do good in return for evil. These bishops made false accusations against me, but behold, God hath established it in thy heart that I am innocent of the false charges which they laid against me to thee; I therefore beseech thee to have mercy upon them, and to forgive them for God's sake." When the king saw the pity of the archbishop, he marvelled exceedingly, and he paid him honour, and he had mercy upon those two bishops for his sake. And he wrote for him an authorization [fol. 51*a* 2] and gave it to him, and in it he ordered: "Neither officials nor bishops shall resist the archbishop, and they shall not disobey his command, and whatsoever he is pleased to do in his see he shall do, whether it be to remove a man from his office or to appoint a new one." And in the days of this father the King of Ethiopia sent him a letter, saying, "I do homage to the throne of MARK the evangelist, whereon to sit thou art worthy, and by his grace my kingdom hath waxed strong. I beseech thee to have compassion upon me and to send unto us as bishop Abbâ JOHN. There are certain men of our city who have gone astray from the light of the throne of Saint MARK the evangelist, and who have set their feet on the road which is full of thorns, and they have driven out Abbâ JOHN our bishop. Because of this great tribulation hath come upon our land and all our men are dying of the plague, and our beasts and cattle have perished, and God hath restrained the heavens so that they cannot rain upon our land, and our enemies have risen up against us and have conquered us, because we have not obeyed the commandments of God. And now, O holy ABÛNA, have mercy upon us and upon our folly. Send us our Bishop JOHN so that he may entreat God, and pray for us, and deliver us from this tribulation through thy prayer and his own. And I will inform thee, O my father, what hath been the cause of this. I thy son was blessed

by my father Abbâ JOHN the bishop, and he bade me farewell as he set me on my way with my soldiers, and he blessed me and then returned and dwelt in his diocese. And we departed to the war, and we continued to fight for very many days, [fol. 51*a* 3] and our enemies conquered us, and they destroyed our soldiers, and we took to flight and returned to our own country, and we missed Abbâ JOHN our bishop. And I enquired for him, and they told me that my wife, the queen, had driven him into exile because certain evil men had counselled her to do so, even as Queen EUDOXIA had in days of old driven JOHN of the Golden Mouth (CHRYSOSTOM) into exile, and that they had appointed another bishop who was their choice; they have transgressed the command of the holy Canon, and therefore our country is destroyed. And now have pity upon us and send Abbâ JOHN to pray for us." Now when they drove that bishop out of Ethiopia he went and dwelt in the monastery wherein he had become a monk, and that was the monastery of Saint Abbâ MOSES of the desert of SCETE. When Abbâ JOSEPH the archbishop had read the letter of the King of Ethiopia, he rejoiced exceedingly because of his confidence, and he sent quickly to the desert of SCETE and brought back Abbâ JOHN, and he comforted him, and encouraged him, and sent brave men with him to the country of Ethiopia. As soon as he arrived, the plague ceased, and rain fell from heaven, and the king rejoiced with very great joy at his arrival; and this father rebuked the wicked sinners and converted them to the Orthodox Faith. And he likewise encouraged all Christian people in the right and good Faith which they had received from their fathers. And he used to interpret for them obscure passages in the Holy Scriptures, and declare their meaning unto them, and he preserved them by his teachings and prayers. And God made manifest through [fol. 51*b* 1] this holy father JOSEPH great signs and wonders, and having finished his good and divine fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist nineteen years. He lived the life of a monk for nine and thirty years, and he had lived ten years before he adopted the life of a monk; and all the days of his life were eight and sixty years.

And on this day also Saint DIONYSIUS, Bishop of the city of Corinth, became a martyr in the days of DIOCLETIAN and MAXIMIANUS, the wicked emperors. They condemned this holy man to be tortured very severely, and when they were tired of torturing him they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to Archbishop JOSEPH of the city of MANÛF, unto whom was given the knowledge of Letters. Salutation to DIONYSIUS the Bishop of Corinth whose head was cut off.

And on this day also [are commemorated] the deaths of ṬENḴĔYÂḴÊ (or TAYÂNḴÊ), and THEODOSIUS, and LAOS (TALÂWÔS), and TAXIS, and JÔSÂB (or JOSEPH), and the strife of ANDREW, the martyrs.

XXIV. ṬĔḴĔMT

[fol. 51*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the fighter Abbâ ABLARIUS (HILARIUS ?) the monk and anchorite. This holy man was a native of the city of GÂZÂ, and his parents were pagans, and they taught him all the various kinds of learning of the Greeks, and their philosophy, and he was very far superior in knowledge to many of his companions, and wisdom had a dwelling place in his soul. And he wished to make himself very strong in the learning of foreign peoples, but there was no one in his city who could teach him that learning, and who could fulfil for him all that he desired. And he rose up and went to the city of Alexandria, and he went into the place where all the doctors sat, and he learned from them many kinds of learning. And a divine zeal moved within him to learn the doctrine of the Church, and he enquired for the Books of the Church, and certain men gave them to him, and he read them and understood them. And Abbâ ISKANDER, Archbishop of the city of Alexandria, revealed and explained to him the meaning of what was obscure in the Books, and he made him to understand the belief on

our Lord Jesus Christ. And ISKANDER baptized him with Christian baptism, and he fought a great fight, and he became a monk and devoted himself diligently to the path of the monastic life. Then he went to Saint Abbâ ANTHONY, and he dwelt with him for many days, learning from him the path of righteousness. When he heard that his parents according to the flesh were dead, he went to his city, and took the goods which his parents had left him, and gave them to the poor and needy, and to the women who were with child. Then he entered one [fol. 51*b* 3] of the monasteries in the country of Syria, and he fought a great fight, and he devoted himself strenuously to fasting, and prayer, and bowings, and vigils, and he used to fast for six days and six nights at a time, and he used to feed himself on the grass of the desert. And his heart shone brightly, and God gave him the gift of prophecy and of working signs and wonders. After this he dwelt in that same monastery for many years, and it was in that monastery that EPIPHANIUS became a monk. And the abbot received this Saint ABLARIUS (HILARIUS ?) and he taught him the rule of the ascetic life and the Law of the Church, and he prophesied of him that he would become the Bishop of Cyprus, which came to pass even as he had prophesied. Now the days of this father were eighty years; ten years he lived in the house of his father, and seven years in the city of Alexandria, and for three and sixty years he led the life of a monk and fought a great fight. And he pleased God and died at a good old age. And Saint JOHN of the Golden Mouth praised this holy man, and Saint BASIL in his writings also praised him. Salutation to ABLARIUS (HILARIUS ?) who drank sea water and ate grass.

Salutation to ṢABLA MÂRYÂM, who was famed for her fasting and self-abnegation.

[fol. 52*a* 1] And on this day also Saint PAUL and his companion [LONGINUS], and the holy woman ZAINÂ became martyrs. Salutation to PAUL, LONGINUS, and ZAINÂ.

And on this day also are commemorated EUSIA (AUSIA), and CONSTANTINE.

XXV. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ BÛLÂ, who was surnamed 'ABÎB. The name of the father of this holy man was ABRAHAM, and that of his mother was ḤARÎK, and they were natives of the country of Rôm, and came from the borders of LÛPÎ; and since there was a persecution in the days of the Emperor MAXIMIANUS they continued to fly from city to city. As they lacked a son they entreated God, with fasting and prayer, to give them a son. And the angel of the Lord appeared unto them in a dream, and gave them a vine cluster which was full of grapes, and when the blessed woman conceived, a large tree which was near their house blossomed, and on the leaves thereof were written in the language of Rôm the following words: "BÛLÂ, servant of God, and the saint of the God of JACOB, [fol. 52*a* 2] Who dwelleth in Zion." And when the child was born they left him for some time without making him a Christian. Then our Lady MARY appeared unto the Archbishop of Rômê, and commanded him to go to the house of ABRAHAM and baptize the child; and when he arrived there he made him a Christian and called his name "BÛLÂ." When the father and the mother of the child heard [this] they marvelled because he had called the child by that name without their having told him the name. When the archbishop had prayed, bread for the Offering and a cup of wine came down from heaven, and he consecrated them and administered unto them the Holy Mysteries. When the boy was one year old he spoke plainly and said, "One is the Holy Father, One is the Holy Son, One is the Holy Ghost." After a little [time] his father and his mother died, on the sixteenth day of the month of Khĕdâr (Nov.–Dec.). When the boy was ten years of age there arrived a wicked governor who ordered [the people] to worship idols, and when Abbâ BÛLÂ heard about it, he went to the governor and cursed his filthy idols. When the governor saw the small stature of the boy he marvelled greatly. And he commanded [his soldiers] to drive nails into him, and to scrape his body, and to strip off his skin,

and to saw off his hands and his feet, and to beat his back with whips, and to cast him on the wheel among the sharp knives and spikes, and to drag him along the road of the city; [and they did so]. And Saint MICHAEL came and saved him, and healed him. Then BÛLÂ went to another wicked governor and reviled him, [fol. 52*a* 3] and the governor was wroth with him and cut off his head with the sword, and he was crowned on the eighteenth day of the month Mîyâzyâ (April–May). And Saint MICHAEL came down from heaven and raised him up unharmed, and he took him into the desert, and he arrayed him in the garb of the monk, and put upon him a mark in appearance like the sign of the Cross, and he said unto him, "God hath commanded thee to be a companion of the Saints." And Abbâ BÛLÂ went up into a dry (*i.e.* withered) tree, and he dwelt therein fighting incessantly, and whensoever he remembered the Crucifixion of our Lord Jesus Christ and His Passion, he always cast himself down from the top of the tree. One day having cast himself down Satan was strong to kill him, and he died, but our Redeemer came straightway and raised him up, and he said unto him, "Thy name shall not be 'BÛLÂ' only, but ''ABÎBHÂ,' for thou shalt become many fathers." And BÛLÂ loved Christ more and more, and he was always beating his face, and cutting his flesh with knives, every member of him, and he beat his back with seven hundred stripes; through these acts he died three times and our Redeemer raised him up again. And on each occasion He shewed him how he had been born of a virgin, and on other days He shewed him how he was seized by the Jews and His Passion. And for this reason BÛLÂ lived without eating and without drinking for two and forty years, and he never lay on his side for six and sixty years. And he also kept his head fixed for twelve years and six months, until his brains perished. One day when he saw the Passion of our Lord, he placed a sword upright before him [fol. 52*b* 1] and then fell upon it and died. And our Lady MARY came with angels to the place where his body was, and she said unto him, "Peace be unto thee, O my beloved"; and his body spake and said unto her, "Peace be unto thee, O Queen of the world." And she laid her hands upon his body and healed him. And when his

days were ended, and it was time for him to depart from this world, our Lord Jesus Christ appeared unto him having in His hands shining crowns set with gems of various kinds, and shining raiment. And He said unto him, "Come unto Me, O My beloved 'ABÎB, so that thou mayest enjoy never-ending pleasure. I swear unto thee by Myself that whosoever calleth upon thy name I will forgive him his sins. And whosoever commemorateth thee, or sheweth mercy on the poor, or clotheth the naked, or feedeth the hungry, or giveth drink to the thirsty man, or buildeth a shrine for thee, or writeth the story of thy strife, or readeth it or heareth it, I will forgive his sins even to the tenth generation." Having said this He kissed his mouth, and bearing him upon His breast carried him up into the air. And when he heard the praise of the angels, his soul tore itself away from his body, and entered the heavenly Jerusalem. Salutation to 'ABÎB.

Salutation to the twelve [fol. 52*b* 2] handmaidens, and to the three and forty men, and to the three hundred and sixty women, who under the influence of 'ABÎB became martyrs.

And on this day also died Abbâ 'EBLÔY (APOLLO ?), who was like the angels. The name of the father of this holy man Abbâ 'EBLÔY (APOLLO ?) was 'AMÔNÊ, and he was a native of the city of AKHMÎM; the name of his mother was MÛSYÂ. And both of them were righteous before God, and they walked in His way; and they were very charitable towards pilgrims and strangers. Now they had no son at all. And his mother MÛSYÂ saw a vision one night, and she saw in it a shining man who had with him a tree, and he planted the tree in her house, and it took root and blossomed and bore fruit. And the shining being said unto her, "Whosoever shall eat of this tree shall live for ever." And the mother of the holy man took some of the fruit thereof and ate it, and it was sweet in her mouth, and she said in her heart, "Shall I, I wonder, have fruit." When she awoke from her sleep she told her husband what she had seen. And he told her that he had seen in his vision what his wife had seen in her vision, and they praised God many times. And they added to their works of righteousness and to their strivings, and they fasted for two

days at a time and their food was bread and salt. When the mother of the holy man Abbâ 'EBLÔY (APOLLO ?) conceived, she prayed many prayers and vanquished enemies. And every night she prostrated herself to the ground one thousand times, and every day five hundred times for a period of nine months, until she brought forth her son; and she called him "'EBLÔY (APOLLO ?)." After this she added to her works of goodness and righteousness. When [fol. 52*b* 3] Abbâ 'EBLÔY (APOLLO ?) arrived at man's estate he wished to assume the garb of the monk, and he continued to feel this wish until he found the means of gratifying it. Now he had a friend whose name was 'ABÎB, and taking him with him they went forth by night, and they departed and became monks in one of the monasteries of Upper Egypt; and they devoted themselves to the ascetic life and fought strenuously. After a few days 'ABÎB died, on the twenty-fifth day of the month Ṭĕḳĕmt (Oct.–Nov.). Thereupon Saint Abbâ 'EBLÔY (APOLLO ?) departed to the monastery of 'ABLÛG, and many men were gathered together [there], and he taught them the fear of God and right worship. And on the day of the death of Abbâ 'ABÎB, whilst they were performing the service of commemoration, Abbâ 'EBLÔY (APOLLO ?) said unto them, "O brethren, whosoever shall pray this day in the name of Abbâ 'ABÎB God will forgive him his sin, even as Christ promised him with this promise, in the following words: 'O My chosen one 'ABÎB, whosoever shall pray one prayer on the day of thy commemoration (now Saint 'ABÎB, had said to God, Forgive me all my sin), I will forgive him his sin for Thy Name's sake.'" And it came to pass in that hour that one of the monks died, and whilst they were standing and were burying him, one of the brethren who were monks felt doubts about what Abbâ 'EBLÔY (APOLLO ?) said. And straightway that dead man rose up, and he began to speak and to say unto them, "Why do ye doubt the words of Abbâ 'EBLÔY (APOLLO ?)? God did covenant this covenant with our father Abbâ 'ABÎB on the day of his commemoration"; when the dead man had said these words he turned and lay down again. And the brethren, the monks, marvelled and praised God. Now Abbâ 'EBLÔY (APOLLO ?) lived very many

years, [fol. 53*a* 1] and he built many monasteries, and had many children; and in his days lived Abbâ MACARIUS the Great. When Abbâ MACARIUS heard the report of him he rejoiced therein exceedingly, and he wrote to him letters comforting him and his sons, the monks, and encouraging him to continue in the work which was well-pleasing to God. Now whilst Abbâ MACARIUS was writing those letters in the desert of SCETE, Abbâ 'EBLÔY (APOLLO ?), being in Upper Egypt, knew by the Holy Spirit that he was doing so. And he said unto the monks who were round about him, speaking unto them with the voice of God, "Be silent, O my brethren, for behold Abbâ MACARIUS is writing to us a letter of encouragement." Having spoken these words in this manner, behold, straightway a certain monk came having with him the letter of Abbâ MACARIUS. And the monks went out and they received him with joy, and he read the letter before all the monks with joy and they rejoiced with a great joy. This holy man Abbâ 'EBLÔY (APOLLO ?) went to the holy father Abbâ AMMONIUS, and he saw that holy woman, whose name was YAWÂHÎT, dwelling with him. And Christ having wished to give him rest from the labour of this world, he died straightway in peace on the fifth day of the month of Yakâtît (Feb.–March). Now we have written the history of Abbâ 'EBLÔY (APOLLO ?) side by side with that of his friend Abbâ 'ABÎB.

And on this day also took place the consecration of the church of Saint JULIUS the martyr, of the city of 'AKPÂḤÔS (ACFAHA). Now the saint became a martyr in the city [fol. 53*a* 2] of ṬĔWÂ, according to what is written in the account of his strife. And this took place after the destruction of DIOCLETIAN the infidel, when CONSTANTINE was reigning, and a few days before he was baptized with Christian baptism. And when he had been baptized the horn of the Christian kingdom was exalted, and churches were built in the names of the holy martyrs whom the infidel emperors had slain. When the Emperor CONSTANTINE heard the report of this holy man JULIUS, and how God had raised him up and preserved him so that he might care for the bodies of the holy martyrs, both

him and his servants, and carry their bodies and bury them, and write the history of their strifes, and how he became a martyr afterwards, he praised [God] for this holy man, for his fight was good. And the emperor sent very much money to Egypt, and he commanded [the people] to build a fine church in his honour, and to carry his body thither and to lay it therein; and they built a fine church in his honour even as the emperor commanded, and they translated the body of Saint JULIUS and laid it therein. And the Archbishop of Alexandria and his bishops consecrated it, and celebrated a festival even as do we this day. And many great signs and wonders were wrought by the body of Saint JULIUS. Salutation to the consecration of thy church, O JULIUS.

[fol. 53*a* 3] And on this day also are commemorated Abbâ 'ABEL and DALÎLÂ (DELILAH), the virgin.

XXVI. ṬĔḴĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint TIMON, apostle and martyr. Our Lord chose this disciple and he was of the number of the Seventy-two disciples whom He chose and made known and sent forth; and He gave them power to heal the sick and to cast out Satans. And this holy man received the heavenly gift and the divine grace, and with it he healed the sick, and the Satans submitted unto him; and he ministered unto our Lord Jesus Christ as long as He dwelt in the body upon earth. After our Lord had ascended into heaven this holy man ministered unto the apostles continually, and until the gift of the Holy Spirit descended upon him and upon them on the day of the feast of Pentecost. After this the apostles elected him into the number of the seventy deacons whom they appointed; and the Book is a witness concerning them that they were filled with the Holy Spirit and wisdom. After he had served the office of deacon for a few days, the apostles appointed him a priest, and then they laid hands upon him and appointed him Bishop in the city of

BĔSRÂ of the West, of the country of BĔLKÂ. And he preached the Faith of our Lord [fol. 53*b* 1] Jesus Christ therein, and he baptized very many Greeks and Jews. When the governor of the city heard this he seized Saint TIMON, and tortured him severely and burnt him in the fire, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to TIMON.

And on this day also are commemorated Saint JAMES, the brother of our Lord, and ḤÛRÂS the martyr.

And on this day also died PHILIP and SAWGENÂS.

XXVII. Ṭĕḳĕmt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father Abbâ MACARIUS, Bishop of the city of ḲÂW. In this holy man were fulfilled the words of DAVID the prophet, saying, "Blessed is the man who hath not walked in the counsel of the ungodly, who hath not stood in the way of sinners, and who hath not sat in the seat of the scoffers, but whose pleasure is in the Law of God, and in that Law he doth meditate (or speak) day and night" (Psalm i). This holy man kept the commandment of God, [fol. 53*b* 2] and he traded with [his] talent and gained profit thereby. How many were the signs and great wonders which God wrought by the hands of this holy man! Concerning him it is said that when he was in the city of ḲÂW, every time he took his seat upon the throne to teach the people he would weep continuously. And one of his disciples whom he loved exceedingly adjured him, saying, "Why dost thou weep continuously, my father?" And because of his disciple's adjuration he answered and said, "I weep when I see the sins of the people and the evil of their works; even as oil is seen upon glass." And on another occasion he saw our Lord Christ sitting upon the altar, and the angels bringing unto Him the works of each and every man. And he heard a voice which said, "Bishop,

why dost thou keep thyself invisible to the people? Why dost thou not rebuke them and teach them?" And the bishop said, "My Lord, they will not accept my words." And He said unto him, "It is meet for a bishop to admonish the people and to teach them; and if they will not receive his words then their blood be upon their own heads." For this reason the holy man was always weeping. Then [this father] was summoned to go with Saint Abbâ DIOSCURUS to the Council which had been assembled by the Emperor MARCIANUS. And when he arrived at the royal palace the guard would not allow him to enter because of his mean attire, and the soldiers told Abbâ DIOSCURUS, who said unto them, "Bring him in, for he is a bishop." When he had gone in and had heard their words concerning our Lord [fol. 53*b* 3] in their evil faith, how they separated His Godhead and assigned to Him Two Natures, this holy man became wroth with them, and he cursed the Emperor MARCIANUS in the Council. And he spake to the emperor fearlessly, for he had delivered himself over to death for the True Faith; and [the emperor] exiled him and DIOSCURUS to the island of GÂGRÂ. And from this place DIOSCURUS sent him with a certain believing man to the city of Alexandria, and he prophesied to him, saying, "Needs must that thou shalt receive the crown of martyrdom." When Saint Abbâ MACARIUS had arrived in the city of Alexandria, there reached him at this time a letter from the infidel Emperor MARCIANUS, and with it was a roll containing a copy of the wicked creed, which assigned to Christ Two Natures. Now MARCIANUS, the infidel emperor, had commanded his envoy and said unto him, "He who shall first write [his name] on this roll, and doth believe our belief, make him Archbishop of the city of Alexandria." And there was in the city of Alexandria a certain man, an infidel, a high priest, whose name was 'ABRÔTÂRÎ, and he took that filthy roll and wished to write [his name] first on it. And Saint Abbâ MACARIUS said unto 'ABRÔTÂRÎ, "Remember the word which Abbâ DIOSCURUS spake unto thee when he went from the city of Alexandria, saying, 'Thou shalt have dominion over the Church after me'"; and 'ABRÔTÂRÎ remembered that word and did not wish to write [his name] on

that holy veil. And the envoy of the emperor made known to him that Bishop [illegible] Abbâ MACARIUS did not believe in the faith of the Emperor MARCIANUS and that he would not write [his name] on that holy veil. When the emperor heard this, he rose up in wrath, and he sent and had Saint Abbâ MACARIUS beaten on his members severely, and straightway Abbâ MACARIUS died, and received the crown of martyrdom in the kingdom of heaven. And believers carried away the saint's body, and they placed it with the bodies of Saint JOHN the Baptist and ELIJAH the prophet. Now Saint Abbâ MACARIUS had seen a vision wherein these saints, JOHN and ELIJAH, had said unto him, "Thy body shall be with ours." And the body of Saint Abbâ MACARIUS was with the bodies of Abbâ MACARIUS the Great, and Abbâ MACARIUS the Alexandrian in the monastery of SCETE. And this father MACARIUS went to Christ Whom he loved, and crowned him-self with the crown of endurance. Many salutations to MACARIUS who hated false belief. When the wife of the governor laid her hand on the face of this holy man she was cleansed of her leprosy and made whole.

On this day also are commemorated PAUL of the Cell, and [illegible] and his companions who became martyrs.

XXVIII. TÊRÊMT

[illegible] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the great saints MARTIANUS and MERCURIUS became martyrs. These holy men were disciples of Saint PAUL the martyr Archbishop of the city of Constantinia. When the Emperor CONSTANTIUS, the son of CONSTANTINE the Great, reigned, the belief of the infidel ARIUS waxed strong and he made himself the enemy of Abbâ PAUL Archbishop of the city of Constantinia, and he banished him to the country of Armenia, and strangled him and killed him there. And saints MARTIANUS and MERCURIUS were jointly on the day of the death

of Saint PAUL, and cursed the emperor, and they said of him that he believed the faith of ARIUS the infidel, and they anathematized ARIUS and the emperor. And a certain wicked man went and made accusations against them to the emperor, and said unto him, "They have cursed thee and they have cursed ARIUS." Now the emperor was dwelling in a certain village, and he sent and had the saints brought to him, and he commanded [his soldiers] to slay them with the sword, and they slew them and buried them where they had been slain, and their bodies remained in that place until the days of JOHN of the Golden Mouth. And when JOHN heard the history of them he sent and brought their honourable bodies into the city of Constantinia; and he built a beautiful church for them, and he translated their bodies and laid them in it, and the people made a great feast as at this day. Salutation to MARCIANUS and MERCURIUS, [fol. 54*a* 3] disciples of PAUL the archbishop.

And on this day also are commemorated Abbâ MAḲṢÛ (or MAḲDÛ), and MACARIUS, and the death of JAPHET the son of NOAH, whom his father blessed, saying, "God shall make broad the land of JAPHET."

And on this day also died Saint Abbâ YAM'ATÂ, who was one of the Nine Saints. Salutation to YAM'ATÂ, whose body was buried in a rock on the top of a mountain.

Salutation to ABRAHAM, who separated himself from the Gentiles, and to JACOB, and to ISAAC. [This paragraph is not in the Bodleian MS.]

XXIX. ṬĔḲĔMT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the BIRTH of our Lord and Redeemer Jesus Christ, by the Lady of us all, the holy two-fold virgin MARY, the [fol. 54*b* 1] God-bearer, for ever and ever, Amen. Salutation to thy birth O Flower who blossomed without water.

And on this day also the great Saint DEMETRIUS became a martyr. This holy man lived in the days of MAXIMIANUS the infidel, and he was a native of the city of Thessalonica; he was a Christian, and he learned various kinds of learning, but he held in more esteem than all of them the doctrine of the Church, the holy Orthodox Faith. And he taught and preached continually in the Name of our Lord Jesus Christ, and he converted many pagans, and brought them into the Faith of our Lord Jesus Christ. And certain men made accusations against Saint DEMETRIUS to the infidel emperor, who commanded [his soldiers] to bring him to him. And there came to the place where the emperor was a man who was strong in his body, and thick in his bones, and who vanquished every man by his strength, and he was a skilled fighting man and no one was able to vanquish him. And the emperor loved this man exceedingly, and boasted of his superiority over every other man, and said, "I will give much money to the man who shall vanquish him"; but there was no man who was able to do so. At that moment there rose up from among those who were there a certain man, a Christian, whose name was BASTIUS, and he came to Saint DEMETRIUS and asked him to pray for him, and to make the sign of the Cross with his hand on his body. And Saint DEMETRIUS prayed over him, [fol. 54*b* 2] and he made upon the body of that man the sign of the Cross, which maketh invincible him that believed thereon. And that man went to the emperor and asked him to let him fight with that fighter of whom the emperor boasted. And the emperor commanded that BASTIUS should fight with him, and he thought that the mighty man would vanquish him just as he had vanquished every other man. When BASTIUS joined in fight with that mighty man, he vanquished him and threw him on the ground, and the emperor was very sorry for this and was ashamed, and he marvelled, and said, "By what means did BASTIUS vanquish that mighty man?" And the emperor asked his soldiers concerning this, and they told him that the holy man DEMETRIUS had prayed over him and had made the sign of the Cross upon his body. When the emperor heard this he was exceedingly wroth with Saint DEMETRIUS, and he commanded his soldiers to beat him until

he offered incense to the gods, and worshipped them, and they did as he commanded. And when DEMETRIUS would not obey his command the emperor commanded the soldiers to thrust at him with spears until he died. And the soldiers told DEMETRIUS about this command, and they thought that he would deny and abandon the Faith of Christ, and worship idols. And Saint DEMETRIUS said unto them, "Do whatsoever ye please, for I will neither offer incense to nor worship the filthy gods; I will worship only our Lord [Jesus Christ], the Son of the Living God, Who is God in truth." And straightway the soldiers drove spears into him until he died, and he delivered up his pure soul into the hands of Christ. And when they threw out the body of the saint certain believing Christians took it and laid it in a sarcophagus in their house, [fol. 54*b* 3] and it remained hidden among them until the end of the days of persecution. And God revealed it to the Christians, who brought out his body, which was with them, and they built a great church for him in the city of Thessalonica, and they laid the body of the saint therein, and to this day it worketh great signs and miracles. And each day there distilleth from it oil and unguent having an exceedingly sweet odour, and when those who are sick anoint themselves therewith in firm faith they become healed, especially on the day of his commemoration. On that day he distilleth the unguent in a larger quantity than on any other day, and it drippeth from the walls of the church and the pillars thereof, and the people collect it and pour it into their scent bottles. And this sign shall continue, and shall be found to exist until the end of the world; now the priests and the righteous men who have seen this wonderful thing testify concerning [the truth thereof]. Salutation to DEMETRIUS who was stabbed to death with spears.

Salutation to SAḲṬĔR the martyr, the friend of Mâr DEMETRIUS (?), and salutation to his servant who was cut to pieces after him.

THE THIRD MONTH—KHĔDÂR (ḤĔDÂR)
(NOV. 7–DEC. 6)

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 56*a* 1] Month of KHĔDÂR the blessed. In this month the length of the [first] day is ten hours, and then it diminisheth.

I. KHĔDÂR

On this day the fighters and saints MAXIMUS, and MANFIUS, and VICTORIUS, and PHILIP [of Africa, became martyrs]. These holy fighters were natives of the country of PHRYGIA, and they were brethren in the Holy Spirit though not according to the flesh, and they gathered together and became companions for the sake of the love of Christ. And in the days of DECIUS, the infidel emperor, the SEVEN CHILDREN fled and hid themselves in a cave in the top of a mountain. And when these fighters [and] martyrs MAXIMUS and his companions saw the infidel emperor denying Christ, and torturing the Christians, they rose up and gathered themselves together, and they agreed together with one consent that they would declare publicly their faith. And they drew nigh unto that infidel emperor, and they cried out, saying, "We are Christians openly, and we believe on Christ, the Son of the Living God, and we bow down before Him and we serve Him." When that infidel heard these words he was wroth with them, and he commanded [the soldiers] to beat them; and they beat them very severely for a long time with whips made of leather. And they beat them again with iron rods which had been made red-hot in the fire, and then they rubbed their wounds with bits of rag made of hair which had been soaked in vinegar and salt. When they would not obey his commands, and were not afraid of his tortures, and would not turn from their good counsel, the emperor waxed exceedingly wroth, and he commanded the soldiers to torture them very severely, and [the soldiers] did unto them even as [fol. 56*a* 2] he commanded. And when

those who were there saw the patient endurance of the holy martyrs, many of them believed on our Lord Jesus Christ. Then straightway the emperor commanded the soldiers to cut off their heads, and to hack each of them in twain with a single blow of their swords, and thereupon they all received crowns of martyrdom in the kingdom of the heavens. Salutation to MAXIMUS and his brethren.

II. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ SANITIUS, the sixty-third Archbishop of the city of Alexandria. This father used to teach the people, and he sat for fifteen years and died in peace.

And on this day also died the holy father Abbâ PETER, the twenty-seventh Archbishop of the city of Alexandria, who was appointed after Saint TIMOTHY. After God had chosen this holy father for the office of archbishop, and he had taken his seat upon the [fol. 56*a* 3] Apostolic Throne, AKKAEUS (AKAKIOS), Archbishop of the city of Constantinia (471–489), wrote to him a letter wherein he spake and confessed the Holy Trinity, One God, according to the Faith of Saints CYRIL and DIOSCURUS, and he also spake clearly in it, saying, "It is not right to separate His Divine Nature from His Incarnation, and after their union the benefit of the union must not be cut off." And Abbâ PETER wrote an answer to his letter wherein he accepted [what he had said] concerning the True Faith, and he sent the letter to him with three learned bishops. When they came to the Archbishop of the city of Constantinia he accepted those bishops and the letter which they had with them, and he associated them with him in the consecration of the Offering, and in the Offering; and he read the letter before the people who believed his word. Then AKKAEUS (AKAKIOS) wrote a second letter and sent it to Abbâ PETER wherein were explanations of many passages from the Holy Scriptures; and Abbâ PETER assembled the bishops who were under his authority,

and he read that letter before them, and rejoiced exceedingly, and they admired the words and the explanations therein, and they believed in their participation with him in the True Faith. And there came upon this father great tribulation which was caused by the Jews, and evil men, and pagans, because of the Faith, and they drove him from his archiepiscopal throne; but after a few days he returned to the throne of his office. And he used to teach his flock continually, and strengthen them [fol. 56*b* 1] in the True Faith. When he was far away from them in exile he used to teach them to be strong by his letters, and when he was with them he used to teach them by his words; and he sat upon his throne for ten years, and died in peace. Salutation to the blessed SANITIUS and to his great companion.

And on this day also are commemorated SATÊNWÂ (SETENNA), the prophetess of Alexandria, and Saint 'ANESGESYÂ (ANASTASIA), and Abbâ LÎBÂNÔS.

III. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Saint CYRIACUS. This holy man was born in the city of Corinth, and his parents were Orthodox Christians, and they taught him the doctrine of the Orthodox Church. They brought him to Abbâ PETER, Bishop of the city of Corinth, and he prayed over him and appointed him a reader; now he was the son of this father's brother. And he used to read the Scriptures continually, and enquire into the meaning of phrases, and ordinances of the Law of the Church, and he was superior [fol. 56*b* 2] to many in his learning and wisdom. And the bishop commanded him not to abandon the reading of the Scriptures, and CYRIACUS used to read continually to the people in church and in the bishop's house; and the bishop rejoiced in his reading of the Scriptures. When the days of CYRIACUS were eighteen years, his parents asked him to take unto himself a wife, but he did not want to do this. After this he begged his parents to allow him to depart to a

monastery, and they permitted him, and he was always going to the monasteries and returning to his parents. And having visited the monasteries very often [at length he wished] to assume the holy garb of the monk. And he departed to holy Jerusalem, and he visited Saint Abbâ CYRIL, Bishop of Jerusalem, and he told him his mind in respect of the life of the monk. And CYRIL said unto him, "Thou hast wrought a good work, and thou hast loved [it]"; and he prophesied of him that he would become a great father, and that he would fight a great fight, and that the souls of many would shine through him. And Abbâ CYRIL the bishop blessed him and sent him away to the honourable father Abbâ ROMANUS, father of the monks of Palestine. And this father accepted him, and rejoiced in him, and he arrayed him in the garb of the monk, and he gave him one of the old men of that monastery to admonish him, and to teach him the Rule of the monks, and to make him to know the artifices and crafts of Satan. And this saint gave himself wholly to fasting, and prayer, and bowings to the ground, and vigils, and severe labours both by night and by day, in patient endurance, and the deepest abasement, and humility. And God bestowed upon him the gift of healing, [fol. 56*b* 3] and he used to heal all the sick people who came unto him; and the report of him, and of his virtues and of his holiness was noised everywhere. When the holy father Abbâ CYRIL, Bishop of Jerusalem, went to the holy Council of One Hundred and Fifty Bishops who were gathered together in the city of Constantinia because of MACEDONIUS, the enemy of the Holy Ghost, he took this holy man with him. And CYRIACUS opposed the arguments of MACEDONIUS, the infidel, and he vanquished him by the word (or voice) of the Holy Spirit which dwelt in him. And having grown old and attained to a good age, and pleased God, he died in peace; and after his death God made manifest great signs and miracles through his body, one of which was the following. Now his body hath remained in one of the monasteries of the city of Jerusalem from the time of his death until the present day, and it hath not suffered any corruption. All those who go to the city of Jerusalem and look upon his body, think that he died only a few

days ago, whereas he has been dead for a period of six hundred years. Now, he lived in the days of THEODOSIUS the Great, the father of ARCADIUS and HONORIUS. Salutation to CYRIACUS.

Salutation to HABAKKUK the prophet. [Omitted in the Bodleian MS.]

[fol. 57*a* 1] And on this day also died Saint ATHANASIUS and his sister IRENE after MAXIMIANUS had tortured them with very severe tortures. And having wearied in torturing them he cast them into a pit naked, and the soldiers shut the door of the pit on them and they died therein. Salutation to ATHANASIUS and IRENE.

IV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saints EPIMACHUS and AZARIANUS became martyrs. These men were from Rômê, and certain men accused them before a governor who had been appointed by MAXIMIANUS of being believers in Christ. When they had come before him he questioned them about their Faith, and they confessed that they were Christians, and then they abused the governor because he had forsaken the God Who created the heavens and the earth and all that therein is, and because he worshipped idols which were the work of men's hands, and which could neither see nor hear, and wherein dwelt Satan [fol. 57*a* 2] and led men astray. And the governor marvelled at their audacity and commanded the soldiers to cut off their heads, and [the saints] received crowns of martyrdom in the kingdom of heaven. Salutation to EPIMACHUS and to AZARIANUS.

And on this day also JAMES and JOHN, Bishops of the country of Persia, became martyrs by the hand of SAPOR, the son of ḤĔRMAZ (HORMIZD) the King of Persia. The king

ordered them to worship the sun and the moon and the fire, and to offer sacrifice to them, and when they would not obey his order, he commanded the soldiers to torture them severely, and they did so. And whilst [the saints] were undergoing the torture, they were teaching the multitude, and strengthening them in the Faith of our Lord Jesus Christ. When the king saw the boldness of their hearts, and their patience under the torture, and that they would not turn from their Faith, and would not cease from the teaching of the people, he commanded the soldiers to cast them into the fire, and they did so. And having delivered up their souls into the hand of our Lord Jesus Christ they received crowns of martyrdom with all the saints. Salutation to JAMES and JOHN, [fol. 57*a* 3] Bishops of the country of Persia.

And on this day also Saint THOMAS, Bishop of the city of Damascus, became a martyr by the hand of an Arab king who was a Muslim. When the Muslims were reigning in the country of Syria and in the country of Egypt, this holy man held a debate with one of their learned men, and he vanquished him, and forced him and compelled him [to admit] that our Lord Christ was God, the Creator of the heavens and the earth, and of all that therein is. The Muslim having been worsted in argument went to the governor, his fellow-countryman, and made an accusation to him against THOMAS, saying, "This Christian hath cursed our religion." And the governor had this holy man brought, and he asked him, saying, "Is it true that thou hast cursed our religion even as this man saith of thee?" And the holy man said unto him, "No curse hath ever gone forth from my mouth, but I have forced him [to admit] that Christ is God in truth, and that after the Law of Christ there cometh no other Law." And the governor said unto him, "The Law which I myself hold, is it from God or not?" And the saint said unto him, "It is not from God." When he had said these words the governor was wroth with him, and he commanded the soldiers to cut off the head of the holy man with the sword; and they cut off his holy head, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 57*b* 1] Salutation to THOMAS, the companion of ZACHARIAS the teacher, Bishop of Damascus.

And on this day also is commemorated the great father ZACHARIAS.

And on this day also are commemorated Abbâ 'ABAYDÔ (ABAIDUS) the perfect monk, who rejected the life of this world, and Abbâ JOHN his disciple, and a company of martyrs, and PETER, Archbishop of Alexandria. Salutation to 'ABAYDÔ (ABAIDUS) and to JOHN.

V. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day appeared the head of Saint LONGINUS, master of the spear, who pierced the side of our Lord Jesus Christ, when He was hanging on the wood of the Cross. Now the Emperor TIBERIUS CAESAR sent [soldiers] to the country of Cappadocia, [fol. 57*b* 2] and they cut off the head of Saint LONGINUS on the twenty-third day of the month Ḥamlê (July–Aug.). And the head of the holy man and his body were cast out on the ground, and the soldier who had come from the emperor to cut off his head took it and carried the head away with him to Jerusalem and gave it to PILATE the Pontinian. And PILATE the governor shewed the head to the Jews, who rejoiced and were glad at his death. And PILATE commanded his soldiers to bury the head of the holy man in a certain hill which was outside the city of Jerusalem, and they went and buried the head there. And after many days there [came] a certain woman from the country of Cappadocia, and she had become a believer through Saint LONGINUS when he preached in the country of Cappadocia; and when they cut off his head with a sword she was standing by looking on and weeping. Now by the Will of God the eyes of the woman became blind, and she took her son and departed to Jerusalem so that she might be blessed [through visiting] the holy places, and to

pray and prostrate herself to the ground in them and at the tomb of our Lord Jesus Christ, that peradventure her eyes might be opened. When she came to Jerusalem her son died, and her sorrow was increased by the death of her son, and by her blindness, and by the impossibility of her returning to her native country. And she wept bitterly, and as she was weeping she fell asleep in her sorrow, and in her sleep she saw Saint LONGINUS, and with him was her son who was dead, and he said unto her, "Go to such and such a place and take my head from there." When she awoke from her sleep she enquired concerning that place, and certain men brought her to it, and when [fol. 57*b* 3] she dug there a sweet odour which was exceedingly fragrant rose up to her. When she came to the place where the head of the saint was a great light was revealed to her, and straightway her eyes were opened and she saw clearly, and she praised God. And she removed the head of the saint, and laid scented unguent upon it, and she placed it by the body of her son. And she departed to her own country glorifying God and praising Saint LONGINUS. Salutation to LONGINUS who was crowned in Rôm.

And on this day also are commemorated TIMOTHY the martyr; and the translation of the body of Saint THEODORE the martyr, a captain of soldiers of the city of SĔṬB, in the province of ASYÛṬ in Upper Egypt; and the dedication of a church to him wherein great signs and wonders took place through his body; and Abbâ YÔḤANNÎ. Salutation to TIMOTHY the martyr. Salutation to YÔḤANNÎ, who was a companion of those who travelled to the country of the healthy ones. Salutation to the translation of thy body, O THEODORE, who when God wished to destroy the earth with a flood, didst command the sea, and its waters withdrew.

VI. KHĔDÂR 11/12

[fol. 58*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father FELIX, Archbishop of the city of Rôm. The parents of this holy man were Christians, and they taught him all the doctrine of the Church, and ANASTASIUS, Archbishop of the city of Rôm, made him a deacon. When JUSTUS was appointed Archbishop of the city of Rôm, he perceived the intelligence and good disposition of this man, and his fair righteousness, and he made him a priest. When DIONYSIUS, Archbishop of the city of Rôm, died, now he lived in the days of THEONASIUS, Archbishop of the city of Alexandria, they chose Saint FELIX to be Archbishop of the city of Rôm, and by the Will of God he was appointed, and he guarded and protected the flock of Christ well. After the death of TÛRES (*sic*) CAESAR, THEODORE CAESAR reigned, and he made those who believed in Christ to suffer great tribulation, and he tortured them with exceedingly cruel tortures, and very many of them suffered martyrdom at his hands. Through him very great tribulation and sorrow came upon this father, and he [fol. 58*a* 2] entreated God concerning it, and God destroyed the emperor in the second year of his reign. When DIOCLETIAN the infidel reigned he afflicted the Christians and tortured them, and this father Abbâ FELIX prayed to God that he might not live to see the tortures of the Christians, and he died in the early days of the year in which DIOCLETIAN ascended the throne. All the days which this father sat upon the Apostolic throne were five years and a half. He composed discourses and admonitions and exhortations, and in some of these he discussed excommunication and the Orthodox Faith; these are exceedingly good works and are profitable to Christians. Salutation to FELIX who was chosen for the archiepiscopate, the interpreter of the New and the Old Testaments.

And on this day also our Lord and Redeemer Jesus Christ and His disciples were gathered together on MOUNT ḲUĔSḲUÂM,

and He consecrated His Tabernacle and Church, and performed the consecration of the Offering with His disciples on that day. This was the first consecration [of the Offering] on MOUNT ḲUĔSḲUÂM, according to what [fol. 58*a* 3] Saint THEOPHILUS and Saint CYRIL, Archbishop of the city of Alexandria, testify concerning this matter. Salutation to those who have taken refuge at thy feet, O MOUNT ḲUĔSḲUÂM, namely to MARY and her Child CHRIST.

Salutation, salutation to JÔSÂ, son of JOSEPH.

And on this day also are commemorated AFRÔS, and ADINIUS (?), and JUSTUS, and MARTERUS, and LUCIRIUS (LUCINIUS), and SUNÎNUS, and BANDICORUS (LABANDICORUS), and EULASIUS, and CORNELIUS, and eight thousand (or seventeen thousand) martyrs of the congregation of ISIDORE.

VII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint GEORGE the Great, the Alexandrian, became a martyr. The father of this holy man was a foreigner, and he was of the men of Alexandria, and he had no son. And the festival of the dedication of the church of Saint GEORGE the Martyr in the city of Lydda arrived, now it was celebrated on the seventh day of Khĕdâr, and he entreated Saint GEORGE to intercede on his behalf with God so that He might give him a son; and God accepted his intercession, and gave him a son, and he called his name GEORGE. And the mother of this holy man was the sister of ARMENIUS, governor of the city of Alexandria, and when his parents died, he lived with [fol. 58*b* 1] his mother's brother; and his days were fifteen years. And GEORGE loved the poor exceedingly, and he was merciful and kindly and he loved the Church. Now ARMENIUS had an only daughter, and [one day] she went out with her friends to divert herself, and she found a monastery outside the city

of Alexandria wherein the monks were gathered together, and they were singing sweet hymns. And the sound of their hymns and their praises came and penetrated the heart of the maiden, and she began to ask GEORGE, the son of her father's sister, to tell her the meaning of the words of the hymns which the monks were singing. And as he was explaining to her the meaning of the hymns and making her to understand them, he told her of the punishment which would come upon sinners, and of the peace and joy which would come upon the righteous and the virtuous. When she returned to her father ARMENIUS she confessed our Lord Jesus Christ before him. And ARMENIUS began to persuade her, and he said unto her, "O my daughter, do not this thing"; but she would neither listen to his words nor obey him; and he commanded the soldiers to cut off her head, and they cut it off with the sword, and she received the crown of martyrdom in the kingdom of the heavens. And certain men told the governor, saying, "It is GEORGE, thy sister's son, who hath led astray thy daughter." And the governor seized Saint GEORGE, and after he had tortured him very severely he sent him to the city of 'ĔNṢĔNÂ, where they tortured him very severely, and afterwards cut off his holy head with a sword; and GEORGE received the crown of martyrdom in the kingdom of the heavens. Now there was there a certain deacon whose name was SAMUEL, and he took his holy body [fol. 58*b* 2] and carried it to the city of MANÛF. And when the wife of ARMENIUS, the brother of the mother of Saint GEORGE, knew that GEORGE had become a martyr, she sent and took his body and placed it with the body of her daughter in the city of Alexandria. Salutation to GEORGE.

On this day also the holy man Abbâ NÂHRĔW became a martyr. This holy man [came] from the district of the Fayyûm in the country of Egypt, and he feared God exceedingly. And when he heard the stories about the martyrs, he went to the city of Alexandria, and wished to die for the sake of the Name of our Lord Jesus Christ. And [our Lord] said unto him in a vision, "Needs must that thou go and die in the city of Antioch." And he pondered in his heart and said, "How can I possibly

get there?" And he sought out a ship in which he could embark. And God sent unto him the angel MICHAEL who carried him on his wings from the city of Alexandria, and brought him to the city of Antioch, and set him down near DIOCLETIAN; and NÂHRĔW confessed the Living God. And the emperor asked him his name, and the name of his city, and NÂHRĔW told him that he was from the country of Egypt, and the emperor wondered about [the manner of] his coming. And the emperor tried to persuade him [to deny Christ], and he promised him that he would give him much money, and costly raiment, if he would submit to him [fol. 58*b* 3] and offer sacrifice to his idols, but he would not hearken to what he said unto him. And the emperor spake a second time, saying, "I will torture thee with very severe tortures," but NÂHRĔW was neither afraid of him nor did he obey his command. And the emperor commanded his soldiers to torture him with many different kinds of tortures. On the first occasion he drove savage lions to attack him, on the second he burnt him in the fire, on the third he tortured him on the wheel, and on the fourth he boiled him in a large cauldron. When the emperor was tired of torturing him he commanded his soldiers to cut off his head, and they cut it off and he received the crown of martyrdom in the kingdom of the heavens. And it came to pass that instead of being martyred in Antioch, all the martyrs who ought to have been martyred in the city of Antioch, were martyred in the land of Egypt; and similarly this holy man Abbâ NÂHRĔW, who was from the country of Egypt, and should have been martyred in Egypt, received the crown of martyrdom in the city of Antioch. At that time Saint JULIAN dwelt in Antioch, and he took the body of NÂHRĔW the martyr and sent it away in charge of two of his servants to his country with great honour. Salutation to the man who was borne on the wings of MICHAEL.

And on this day also died Abbâ MÎNÂS, Bishop of the city of TAMAI. This holy man was from the city of GAMNÛDÎ and he was the only child of his father. His parents were God-fearing folk, and they laboured in the works [fol. 59*a* 1] of the

monks in respect of their fasts, and prayers, and their devotion to the ascetic life, and their fightings, and at length the report of them was heard by all men, and by all the fathers. And they made their son to marry a wife against his will. And when the bridegroom came into his marriage-chamber with the maiden who called herself his wife, he made an agreement with her that they were to keep their bodies pure and that they were not to pollute them and their virginity; and they fought a great fight. Then Saint MÎNÂS wanted to assume the garb of the monk, and he said unto his wife, "It is undesirable for us to do the works of the ascetic life whilst we are still living in the world." Now they used to wear sackcloth made of hair beneath their apparel, and they used to stand up all night long keeping vigil, and praying, and reading the Books of God. After this she embraced him and bade him farewell, and he departed to the monastery of Abbâ ANTHONY, wishing, by so doing, to be far away from his parents, for they were seeking him everywhere, and they had with them an order from the emperor bidding him to return to his wife; but God protected him and they did not find him at all. And Saint MÎNÂS dwelt in the monastery of ANTHONY for many days, and he devoted himself to ascetic labours and fought strenuously. Now there was there with him living like a monk Abbâ MICHAEL, Archbishop of the city of Alexandria. After this he left the monastery of Saint Abbâ ANTHONY, and he departed to the monastery of Saint Abbâ MACARIUS of SCETE. In their days lived the two bright stars, Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and Saint [fol. 59*a* 2] Abbâ MÎNÂS was a beloved son unto them, and he dwelt with them in their cell. And he multiplied his labours in the angelic toil of the ascetic life, and he learned their doctrine, and the way in which they fought, and in his fightings and piety he excelled many of the fathers, and Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and other fathers marvelled at him. And Satan was jealous of him, and he beat him with a great beating internally, and he lay prostrate on the ground for two months; but after this our Lord Jesus Christ raised him up whole and unharmed, and he roared like a lion against Satan. After this our Lord Jesus Christ summoned him to become a bishop, and the envoys of

the archbishop came to him; and he was exceedingly sorrowful and he wept because of his separation from the desert of SCETE. And the holy fathers said unto him, "Be not sorrowful, for this is from God"; and he bowed to the Will of God, and he departed with the envoys of the archbishop, and the archbishop made him Bishop of the city of TAMAI. Now God gave him the gift of healing the sick, and all those who were sick used to come to him, and he would pray to God for them and they were healed straightway. And God also gave him the gift of the knowledge of hidden things, and he knew what was in the minds of men. All the bishops whose sees were in the districts near him used to come to him from all parts, and take counsel with him, and accept his advice, and bow to his decisions; and the laity also used to come [fol. 59*a* 3] to him from all parts of the country to hear his wise doctrine. He was the father of four archbishops, and he laid his hand upon them when they were enthroned; now these were, ISKANDER, and COSMAS, and THEODORE, and MICHAEL, Archbishop of the city of Alexandria. When our Lord Christ wished him to depart from this transitory world this father knew by the Holy Spirit the day of his departure. And he sent messengers and they brought all the people who were in his diocese, and he commanded them to be strong in the Orthodox Faith, and to keep the precepts of the Holy Gospel. Then he committed them to their True Shepherd, our Lord and Saviour Jesus Christ, and he departed from this transitory world, and came to Christ Whom he loved. And all the people wept and mourned the departure from them of their good shepherd and father who protected them upon earth in the place of God, and they buried him in a fitting manner, and laid him in the place where he had directed he should be laid. Salutation to MÎNÂS, Bishop of the city of TAMAI.

And on this day also was consecrated the church of the holy and honourable, the great one among martyrs, GEORGE of the city of Lydda. And God wrought therein [fol. 59*b* 1] signs and great wonders which made the hearts of men to rejoice, and at length the history [of the holy man] and his wonderful acts were heard on sea and on land. When the Emperor DIOCLE-

TIAN, the infidel, heard the report of the church of Saint GEORGE, and the signs and great wonders which took place therein, he sent a captain whose name was EUKHEIUS together with a large company of soldiers to destroy the church. And that captain came there with arrogance, and he went up into the tower wherein was the image (or picture) of Saint GEORGE, and he began to scoff at the church, and at Saint GEORGE. And he had a staff in his hand, and he struck with it the lamp which was burning before the picture (or image) of Saint GEORGE, and he broke it, and straightway a fragment of the glass fell from it and dropped on the head of the infidel without his knowledge. And fear and great trembling fell upon him, and his head became filled with fever, and he fell and lay prostrate on the ground. And his companions took him up to carry him to their own country, for they knew well that all this which had come upon him was caused by Saint GEORGE the mighty and victorious martyr; and whilst they were carrying him on the road that captain died in disgrace and misery, and the soldiers took him up and cast him into the sea. When DIOCLETIAN, the infidel emperor, heard this thing he was furiously angry, and he determined in his heart to go himself and destroy the church of Mâr Saint GEORGE; but God bore no longer with him, and He smote him swiftly and made his eyes blind. And the men in the palace rose up against him, [fol. 59*b* 2] and God removed him from his kingdom, and made the righteous man CONSTANTINE emperor; and he opened the churches and closed the houses of idols, and all the ends of the world rejoiced. And the churches rejoiced, and the church of the holy and honourable star of the morning, GEORGE, rejoiced and was exceedingly glad. Salutation to GEORGE the martyr.

And on this day also Saints ZENOBIUS and his mother ZENOBIA became martyrs. These saints were from the city of TABÂIS, and they were elders therein, and certain men accused them of being Christians before the emperor. And the emperor commanded his soldiers to bring them to him, and [when they had done so] he said unto them, "What is the object of your

worship, and where is your country?" And they said unto him, "We believe in Christ, and our city is TABÂIS." And the emperor said unto them, "Sacrifice ye to the gods"; and the saints said unto him, "We sacrifice to our God Jesus Christ and not to devils." And the emperor was wroth with them, and he commanded his soldiers to strip off their apparel, and to hang them up by the hair of their heads, and to beat them with rods; and the saints prayed to God, and straightway their fetters were unloosed. And the people saw the saints putting on garments of light, and the governor carrying [fol. 59*b* 3] his throne and following them, and when they saw this they cried out, saying, "Holy, Holy, Holy, God of Hosts, our Lord Jesus Christ." And the governor marvelled and said, "The God of the Christians is great." Then the governor was wroth and he commanded his soldiers to hang them up on two crosses, so that each could see the other, [and they did so,] and straightway a cloud came from heaven, and enveloped them, and gave them mannâ. On the following day the governor found them teaching the word of God, and when the people saw them they cried out with one voice, saying, "We believe that the God of the Christians is great." And the governor also commanded his soldiers to make two seats and to fasten in them in an upright position two iron stakes, and to cast them into a red-hot oven; but God delivered them, and the governor found them teaching the people as they were sitting upon those seats. When the governor saw this he was filled with fury, and he commanded his servants to dig a pit twenty cubits deep, and twenty cubits broad, and to light a fire therein and to cast them into it; but when the saints prayed to God the fire was extinguished, and every part of the pit became like a place swept and garnished. And the governor called the keeper of the bath, who was carrying a vessel full of water. When the people saw this sign they gave thanks unto God, saying, "A miracle [worked by] God for His saints." When the governor failed to make them submit, he commanded his soldiers to slay them, and to take care of their bodies until the following day so that they might burn them with fire [fol. 60*a* 1] and scatter their ashes to the winds. And when they killed them there were

crashes of thunder, and lightnings, and torrents of rain, and there died through that thunderstorm fifty-four men. During the night the believers stole the bodies of the saints and buried them, and on the following day when the governor searched for their bodies, everyone told him that a miracle had taken place; and the governor believed and became a Christian. Salutation to ZENOBIA and to her first-born son ZENOBIUS.

Salutation to the multitude of martyrs who suffered with ZENOBIUS and ZENOBIA whilst the heavens thundered and lightened.

And on this day also died Saint MERCURIUS and his brother JOHN. These saints were the children of Christian and God-fearing men, and the name of the elder of them was SHANÂY, but when he adopted the garb of the monk they called him "MERCURIUS." The name of the younger was ABÛ FÂRZ, and him, when he adopted the garb of a monk, they called "JOHN." When these saints arrived at man's estate they departed to the monastery of Saint THEODORE the general, and they dwelt [there] under the direction of a righteous old man who served God. [fol. 60*a* 2] And they obeyed him and did work of every kind, and they ministered to the work of the brethren, and they did whatsoever was required in the monastery, and they endured the cold of winter and the days of summer, and they used to gather in very many of the fruits of the earth, and take them to the monastery. They acquired no possessions whatsoever in the world, and they were remote from all the appetites of the world for meat, and drink, and riches; and they used to fast two and three days at a time. And they also learned to read and to write Coptic and Arabic without a teacher, and they fulfilled all the demands of the Rule of the ascetic life. Whilst they were living thus one day the angel of the Lord came and told them that they would attain to the fight of martyrdom; and then they became strong by the Holy Spirit, and they rose up in glad haste and rejoiced. Then they came into their own city, where accusations against them were made to the governor of the city, and he had them taken to the governor of BEHNESÂ. And that governor asked them

questions and said unto them, "Is it true that ye are idolators?" And the saints said unto him, "We confess openly that we are Christians, and we have no other God except Jesus Christ." When the governor heard this he was filled with wrath, and he ordered his soldiers to throw chains about their necks and to march them round about the whole city; [and they did so,] and then they shut them up in the prison house. Whilst they were there the angel of the Lord visited them many times, and when they had been in prison five months the governor had them brought out and set before him, and he said unto them, "Abandon your Faith"; and they refused. And the governor [tried to] [fol. 60*a* 3] frighten them and said unto them, "I will burn your bodies," but they were not frightened by his words, and when the governor saw the firmness of their minds, he sent them back into prison. After many days there came another governor, and he wished to save them and to set them at liberty, and straightway certain men reviled him and said unto him, "If thou dost not kill them we will accuse thee to the emperor." So against his will he commanded his soldiers to light a fire, and they were summoned to come, but he only did this to frighten them for he wanted to imprison them, and then he cast them into the prison house. And he commanded his soldiers to bring them out again, and to frighten them with fierce swords, but the hearts of the holy men did not quail, and they were unable to alter their words. Then, fearing the people, the governor commanded his soldiers to cut off their heads. They cut off the head of JOHN first, and his head leaped up from his body, and there went forth from it a voice like unto a shout of joy, and it was so loud that all the people who heard it wondered; then they cut off the head of Saint MERCURIUS, and thus they finished their holy martyrdom. And they cast their bodies into the fire, and straightway the fire was extinguished, and it did not touch their bodies, and their raiment was not scorched. When the governor saw this he commanded them to keep guard over their bodies so that the Christians might not steal them. And on the following day when they looked they found a fountain of water under the place where they had cast their bodies, and afterwards many signs and

miracles were made manifest through it. Salutation to MERCURIUS, whose body the fire would not burn. [fol. 60*b* 1] Salutation to JOHN, from whose head after it had been cut off a voice was heard.

VIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the FOUR BEASTS, who have no bodies, and which are the Wheels of God that bear His Divine Throne according to the testimony concerning them by JOHN the evangelist in his Vision, who saith, "I saw a throne in heaven, and He Who sat thereon was brighter than the sun, and more brilliant than the lightning. And I saw in the midst four beasts, full of eyes; the first had the likeness of the face of a lion, the second had the likeness of the face of a bull, the third had the likeness of the face of a man, and the fourth had the likeness of the face of an eagle; and each of them had six wings. And they cried out by day and by night, saying, Holy, Holy, Holy, God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Rev. iv, 6). And ISAIAH the prophet also saith, "I saw the Lord of Hosts sitting upon a high throne, and the whole place was filled with His glory. [fol. 60*b* 2] Seraphim and Cherubim surrounded Him, and His awe and majesty were exceedingly great. Each of these had six wings; with two of their wings they covered their faces, with two of their wings they covered their feet, and with two of their wings they did fly in the greatest glory by day and by night, saying, Holy, Holy, Holy, Lord God of Hosts. All the heavens and the earth are filled with the holiness of Thy glory" (Isaiah vi, 2). And DAVID the prophet saith, "He rode upon the Cherubim and did fly" (Psalm xviii, 10), and he also saith, "He Who sitteth upon the Cherubim maketh the earth to quake." And EZEKIEL saith concerning these wheels, "I saw a wind blow from heaven, and in it there was a cloud surrounded by fire, and brightness, and lightning, and four beasts supported Him. Each face (or person) had six

wings, and they went before them. And the first beast had the likeness of the face of a man, and they ceased not to praise God by day and by night, and they said, Holy, Holy, Holy, Lord God of Hosts, all the heavens and the earth are filled with the holiness of Thy glory" (Ezekiel i). And JOHN the evangelist saith, "I heard a voice saying, Hallelujah! Salvation and power and blessing to our God. And the four beasts and the four and twenty elders of heaven worshipped God, saying, Hallelujah! God the sustainer of the universe is king (Rev. xix, 4). After this I heard a voice saying, Praise our God with harp and psalms; Hallelujah! And I heard the voice of a multitude of peoples like unto the thunder, saying, God, [fol. 60*b* 3] the sustainer of the universe, is king." And many of the Books of the Old and the New Testaments testify concerning the honour of these FOUR BEASTS which God hath set near Him to make supplication on behalf of all creation. He with the man's form maketh supplication on behalf of the children of men, he with the lion's form maketh supplication on behalf of the beasts, he with the bull's form maketh supplication on behalf of the cattle, and he with the eagle's form maketh supplication on behalf of the birds. Now these beasts are very much nearer God than all the other powers of heaven. For this reason the doctors of the Church have confirmed the commemoration of them, and have built churches to them in every place, even as at this day, because they make supplication for the race of man. Salutation to the FOUR BEASTS and to the horses of the Cherubim.

And on this day also is commemorated the festival of ÂFNÎN the archangel, one of the nine and ninety archangels, who together with SÛRÂFÊL guard the throne of glory. Of him ENOCH saith that he goeth round that house; and [fol. 61*a* 1] SÛRÂFÊL, and KÎRÛBÊL, and ÂFNÎN, "These are the [angels] who never sleep, and who guard the throne of His glory." Salutation to this Trinity of Angels who guard the throne of God.

And on this day also is commemorated JOHN the high priest, and on this day the CROSS appeared unto CONSTANTINE.

And on this day also died Saint ḲEFRENYÂ (COPRONIUS). This holy man was a pagan, and the son of a nobleman. One day there arrived in his city a monk from the monastery of Abbâ PACHOMIUS, whose name was MERCURIUS, and he foretold that ḲEFRENYÂ (COPRONIUS) would become a Christian. And after a few days ḲEFRENYÂ (COPRONIUS) assembled his soldiers, and set out for the land of Egypt, to take prisoners and to destroy monasteries and religious houses. When he arrived at the monastery of Abbâ PACHOMIUS the abbot went forth to him, and said unto him, "What dost thou want?" And ḲEFRENYÂ (COPRONIUS) said unto him, "I want the abbot," and the abbot said, "I am he." When ḲEFRENYÂ (COPRONIUS) heard this he took the abbot aside privately, and asked him [fol. 61*a* 2] if he would array him in the garb of the monk. When the abbot heard him he said, "I will." And when the soldiers had returned to their city and ḲEFRENYÂ (COPRONIUS) was left by himself, he arrayed him in the garb of the monk, and ḲEFRENYÂ (COPRONIUS) devoted himself to fasting and prayer. And Satan was envious of him, and he stirred up against him the rulers of the city until they wished to attack the monastery, saying, "There is a royal son (*i.e.* prince) here who hath destroyed our city; if we take him by the help of God we will kill the calumniator." And this holy man continued to fast for a week at a time, and he ate nothing except bitter lupins. In those days a wild beast of the desert ravaged the [lands of the] monastery and killed all the cattle of the monks. And Abbâ ḲEFRENYÂ (COPRONIUS) went to him, and laid hold of him by his ear like a sheep, and tied him up with a cord, and he lived [there] twelve years and died. And Saint ḲEFRENYÂ (COPRONIUS) went to Jerusalem, led by an angel of God, and he arrived there in one night; and he saw there great mysteries and was blessed by the holy places, and he returned to his habitation and died in peace. Salutation to ḲEFRENYÂ (COPRONIUS), the son of a pagan, who bound in fetters a wild beast that slew the cattle.

And on this day also four hundred and eighty-four souls who belonged to the company of ISIDORE became martyrs.

IX. Khĕdâr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 61*a* 3] On this day died the holy father Abbâ ISAAC, the forty-first Archbishop of Alexandria. This father was one of the men of the city of BÛRLĔS (BORLOS), and his parents were exceedingly rich, and they feared God. After very many days they begot this holy man, and they rejoiced over him with very great joy. And having brought him to the bishop that he might lay his hand upon him, and baptize him with Christian baptism, the bishop saw upon his head at the time of baptism a cross of light. And the bishop took his hand and laid it upon his head, and he prophesied concerning him, saying, "This boy shall be set over the Church of God"; and the bishop said unto his father, "Take care of this boy, for he shall be a chosen vessel of God." And when the boy had grown a little he taught him to read and to write, and he learned spiritual doctrine, and he used to read the histories of the saints. And he left his parents and departed to the monastery of Abbâ MACARIUS, and he became a monk under the direction of father Abbâ ZACHARIAS the abbot. Now the angel of the Lord had informed the abbot of the coming of this holy man, and the abbot received him and rejoiced in him. One day the righteous man saw him in the church, and he prophesied concerning him, saying, "Needs must that this ISAAC shall be set [fol. 61*b* 1] over the Church of Christ." And in those days Abbâ JOHN the archbishop was seeking for a learned man to be his disciple and his scribe, and the honourable father Abbâ ISAAC was recommended to him; and the archbishop sent for him and had him brought to him, and he gave him a roll whereon to write. And Abbâ ISAAC made mistakes in his writing wittingly and wrote badly in order that the archbishop might send him away and that he might be free to go to the desert of SCETE, for he hated the pomp of this world of men. And when the Archbishop Abbâ JOHN knew that ISAAC had made mistakes and written badly purposely so that he might dismiss him, Saint Abbâ JOHN said

unto him, "Thou hast written well, and I shall not let thee go from here." When Abbâ ISAAC knew that the archbishop would not let him go, he displayed to him all his learning and all his wisdom, and he wrote as beautifully as he could, and the archbishop rejoiced in him exceedingly; and after a few days he returned to the desert of SCETE. When the death of the Archbishop Abbâ JOHN drew nigh, he asked our Lord Jesus Christ to tell him whom he should appoint to be archbishop in his stead after him. And He said unto him in a vision, "Thy disciple ISAAC shall protect this office after thee"; and Saint Abbâ JOHN commanded the people, and told them that his disciple ISAAC was to be appointed archbishop after him. When Abbâ JOHN was dead they seized this Saint Abbâ ISAAC, and enthroned him Archbishop over the city of Alexandria. And he made the Church to shine in his days, and he restored many churches, and especially [fol. 61*b* 2] the church of MARK the evangelist and apostle, and the archbishop's house. And great tribulation and many trials came upon this holy father, and he sat upon the throne of MARK the evangelist three years and a half. And it is written in the history of the fight of this holy father that he commanded that he was not to be enthroned archbishop except on the First Day of the week. Salutation to ISAAC on whom the bishop saw a cross of light when he dipped his hand in the water to baptize him.

And on this day also the Three Hundred and Eighteen fathers and bishops assembled in the city of Nicea in the days of CONSTANTINE the righteous man, among them being four archbishops, namely, Abbâ ALEXANDER, Archbishop of the city of Alexandria, and YÛNÂKENDÎNÔS (INNOCENT), Archbishop of the city of Rômê, SÔL PETER (*sic*), Archbishop of the city of Constantinia, and the Archbishop of the city of Antioch. And the cause of their assembling was ARIUS, who was priest of the men of Alexandria and had fallen into error. He said: "The Son is a created being in all His Person." These saints were honourable fathers and fighters, and some of them had, like the apostles, raised the dead, and healed the sick, and worked great signs and wonders. Some of them had

suffered tortures for the sake of [fol. 61*b* 3] the Orthodox Faith of Christ, some of them had suffered torture and had their eyes dug out, of some of them the torturers had cut off their hands and their feet, of some the torturers had smashed their teeth, and of some they had torn out the nails and scraped their bodies. Among those who had suffered tortures there was a certain bishop of the city of MAR'ÂSH whose name was THOMAS. Him certain vile and evil men cast into prison for two (?) years, where they tortured him mercilessly. Each year they had cut off from him one of his limbs, and they had cut off his hands and his feet, and smashed his teeth, both those in front and those in the sides of his jaws, and his nose and lips had been cut off, and his body was as black as the ashes of a fire. Many people thought that he was dead, and had performed memorial services for him as for the martyrs and apostles. When these fathers and bishops arrived in the city of Nicea, CONSTANTINE the emperor prepared for them a large and spacious hall, and he placed therein thrones whereon the holy fathers and bishops could sit, and he set therein his own throne which was smaller than [any one] of theirs. And he began with THOMAS, Bishop of the city of MAR'ÂSH, and he bowed low before him, and embraced every part of him, including the [places of] the members which had been cut off his body. Then he gave to the fathers and bishops his royal sceptre, and his sword, and his ring, and he said unto them, "Behold, I have this day given you power over the priesthood and over the kingdom. According to what ye wish let [every man] remain, provided that he is orthodox; he who is not orthodox separate from your flock; and ye shall formulate the Canon and [fol. 62*a* 1] the Law." And our Lord Jesus Christ tarried among them, and there were many [of them] whose hearts were illumined by the Holy Spirit. And certain men counted the thrones whereon sitters were seated and they found them to be in number three hundred and nineteen, and they counted the fathers and bishops and found them to be in number three hundred and eighteen. And they formulated a Canon for the priests, and for the laity, and for the emperors, and for the countries, and for pilgrims, and for those who sold, and for

those who bought, and they made ordinances for every matter. Then they proclaimed the Orthodox Faith, and they made known that the Son was the equal of the Father in Godhead, and they excommunicated ARIUS and him that believed in his filthy belief. This is the Orthodox Faith which they formulated, saying, "We believe in One God, the Lord, the Father, the Sustainer of Creation, Maker of heaven and of earth, and of all things visible and invisible. And we believe in One Lord Jesus Christ, the Only Son of the Father, Whose being was with Him before the world was created, Light Who proceedeth from Light, God Who proceedeth from God in truth, Who was begotten and not made, Who is equal with the Father in Godhead, in Whom is everything that is, and without Whom there would be nothing whatsoever which is in heaven and upon earth, Who for the sake of us men and for our salvation came down from heaven, and was made man by the Holy Ghost of MARY, the holy Virgin. He became man, and was crucified for our sakes in the days of PONTIUS PÊNTÊNÂWÎ (*i.e.* the Pontinian). He suffered and died and was buried and rose [fol. 62*a* 2] from the dead on the third day, as it is written in the Holy Scriptures. He ascended in glory into heaven, and sat down at the right hand of His Father. He shall come again in glory. He shall judge the living and the dead, and there shall be no end to His kingdom." After this, when one hundred and fifty bishops were assembled in the city of Constantinia, they formulated the remainder of the Orthodox Faith, saying, "And we believe in the Holy Spirit, the Lord the Vivifier, Who sprang from the Father. We worship Him and we praise Him, with the Father and the Son, Who spake by the prophets"—to the end of the [words of] the Faith. And they excommunicated anyone who should add anything to it or take anything away from it. And they commanded that every priest should recite it, and all the laity, both old and young, men and women, slaves and handmaidens. And they were to recite it at the time of the night prayer, and at the time of the day prayer, and at the time of the consecration of the Offering, and they were to teach it to all the people. And the fathers and bishops made ordinances of every kind for the Church and the Orthodox Faith.

They established the light of the Faith and then they departed to their own countries.

X. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day fifty nuns, who were pure and holy virgins, together [fol. 62*a* 3] with their mother SOFIA, became martyrs. These pure and holy women came from widely separated cities and districts, and they were gathered together by divine and spiritual love, and the desire to assume the garb of the ascetic life, which is the garb of the angels. They dwelt in one of the houses for virgins which were in the city of RÔḤÂ (EDESSA), and they had as superior the holy Abbess SOFIA who was filled with every kind of grace and with wisdom. And she trained them so perfectly in the duties and exercises of the spiritual life that they became like angels upon earth, and they fasted and prayed continually, and read the histories of the spiritual fightings of the monks. Among them were some who had dwelt in the nunnery for seven years, and some of them were novices. The infidel Emperor JULIAN passed by their house in the city of RÔḤÂ (EDESSA) on his way to make war on SAPOR, the son of SAPOR, the King of Persia, for he had heard that SAPOR was coming to make war upon him. And JULIAN having gone against him and come back, he went to that nunnery wherein the virgins lived, and he asked [an officer] what the building was. And [the officer] said unto him, "This is a nunnery," and JULIAN commanded his soldiers to go into that nunnery, and to kill everyone in it, and to carry off all the goods which were therein. And the soldiers of the infidel emperor went into the nunnery, and they beat the virgins with whips and cut off their heads with swords, and they plundered everything which was there. And because of this thing the Lord took vengeance upon him with the vengeance of His wrath, that is to say, Saint MERCURIUS the martyr speared him with his spear whilst he was engaged in fighting, [fol. 62*b* 1] and he cast him down from his horse, and killed him.

And JULIAN died an evil death, and he departed to the Sheol which is for ever. And these holy virgins went into everlasting joy, and inherited the kingdom of heaven. Salutation to the virgins whose blood MERCURIUS avenged.

And on this day also a General Council of the Saints took place in the days of VICTOR, Archbishop of the city of Rômê, and in the days of DEMETRIUS, Archbishop of the city of Alexandria. Now the cause for the assembling of this Council was this: Christian people were baptized on the festival of baptism, on the twenty-first day of the month Ṭĕr (Jan.–Feb.), and from the following day they fasted until the twenty-second day of the month Yakâtît (Feb.–March), that is to say, for forty days, and then they ate. And after thirty days they began, on the twenty-third day of Magâbît (March–April), and kept the Octave of the Passion of our Lord Jesus Christ, and the festival of His Resurrection, for the Crucifixion of our Lord took place on the twenty-ninth day of Magâbît. After DEMETRIUS, Archbishop of the city of Alexandria, had been enthroned, God illumined the heart of a certain artisan, who knew not how to read or to write, with Divine grace, and he learned all the Laws of the Church, and he knew them by heart, and [fol. 62*b* 2] he interpreted them. Then by the Holy Spirit he compiled a table for reckoning the Epact, wherefrom men might know [the days of] the Fast, and the Resurrection; and he wrote in the Coptic and Greek (Rôm) tongues. Then he made a copy of this table of Epacts and sent it to VICTOR, Archbishop of the city of Rômê, who read it and found it good. And he also sent a copy to MAXIMUS, Archbishop of Antioch, and he sent a copy to father Abbâ AGAPIUS, Archbishop of the city of Jerusalem. When the circulation of the Epacts reached Abbâ VICTOR, Archbishop of the city of Rômê, he read it and found it good and rejoiced therein exceedingly. And he sent and gathered together a large assembly containing fourteen bishops of his diocese, and many learned priests, and he read to them the calculation of the Epacts, and they found it very good, and they rejoiced in it, and accepted it, and they wrote many copies of it and sent them into all countries. And

the Holy Fast and the Festival of Easter have been regulated by that calculation from that day to this. And they departed to their countries praising the Father and the Son and the Holy Ghost, to Whom be glory and honour. Salutation to DEMETRIUS and to the priests who made haste to assemble in order to make rules for times for keeping Lent and Easter.

[On this day PAUL and his three companions became martyrs.]

Salutation to GABRA MARYÂM. [Omitted in the Bodleian MS.]

XI. KHĔDÂR

[fol. 62 *b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and righteous woman ḤANNAH, the mother of our Lady, the holy Virgin MARY, the God-bearer. This holy woman was a native of the city of Jerusalem, and she was the daughter of MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the sons of AARON the priest, and of the tribe of LEVI. MÂṬÂT had three children, and the name of the eldest was MARY; the name of the second was SOFIA, and the name of the third was ḤANNAH. And MARY married and brought forth SALÔMÊ, the midwife who received our Lady MARY when she brought forth Christ our God. And SOFIA married and brought forth ELISABETH, the mother of JOHN the Baptist, and this holy woman ḤANNAH married the righteous man JOACHIM, who was of the tribe of JUDAH, and she brought forth our Lady MARY. Our Lady MARY and SALÔMÊ and ELISABETH were sisters. Now the history of the strife of this holy woman ḤANNAH we know of nothing whatsoever which we can record, but we know and we are convinced that she was [fol. 63 *a* 1] the most honoured of women because she was held to be worthy to become the mother of the mother of God in the flesh. And had she not possessed many virtues, and great righteousness, which was superior to the righteousness of every other woman, she would never have been worthy of this act

of grace. Now this righteous woman was barren, and she used to pray and to entreat God continually to give her children, and God gave her a beautiful daughter, one to be revered, and she and all her people rejoiced, that is to say our Lady MARY. Therefore it is meet for us to honour her, and to celebrate a festival to her, because of the exalted gift which God gave her. Salutation to thee O ḤANNAH, thou ladder of the prayers of the righteous.

And on this day also are commemorated Saint ARCHELAUS the martyr, and ELISHA the abbot, and Saint PACHOMIUS, and MÎNÂS the martyr, and his mother URANIA. Salutation to ARCHELAUS, ELISHA, and PACHOMIUS. [fol. 63*a* 2] Salutation to MÎNÂS a saint of the Church. Salutation to URANIA whose apparel they stripped off and then they beat her on her back and belly.

XII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the honoured angel, MICHAEL the archangel, the head of the hosts of heaven, the angel who is merciful to the children of men, who standeth at all times before the great throne of God speaking on behalf of the children of men. JOSHUA the son of NUN saw him in great glory like unto that of a general of the king's army, and he was frightened at him and fell down and made obeisance unto him, and said unto him, "O my lord, art thou on our side or on the side of the enemy?" And MICHAEL said unto him, "I am the tenth of the Chiefs of the mighty armies of heaven, and this day I will give AMALEK into thy hand, and I will make thee king in the city of Jericho." This angel it was who was with all the saints and martyrs, and he made them strong and enabled them to endure patiently until they finished their strife, [and it is meet] that festivals of commemoration should be held, and gifts offered in his name on the twelfth day of each month, for he beseecheth God for the fruits of the earth, and

the descent of the rains, and the [flooding of the] rivers, and for good souls so that God may make perfect all of them in integrity. Now, there was a certain God-fearing man whose name was DOROTHEUS, and [he had a] wife whose name was THEOPISTÂ, and they [fol. 63*a* 3] were wont to make festivals of commemoration for the honoured angel MICHAEL. And all the money of these righteous folk came to an end, and they had nothing wherewith to celebrate the commemoration of the honoured MICHAEL. And because they were exceedingly sorrowful about this they took their apparel to sell so that they might make a feast. And MICHAEL the archangel appeared unto DOROTHEUS and commanded him to go to a sheep-master and to take from him a sheep worth one-third of a *dînâr*. And he was also to go to a fisherman and to take from him a fish worth one-third of a *dînâr*, and he was not to slit the belly thereof except inside the house. And he was also to go to a flour merchant, and to take from him as much flour as he wanted. And the angel said, "Do this, and do not sell thy raiment"; and DOROTHEUS did as the angel commanded him. And he summoned all the people according to his custom, and he made a feast in honour of the angel MICHAEL. When he had gone into his store-chamber to see if, peradventure, he could find a jar of wine for the Offering, he found the interior of his chamber filled with wine, and much flour; and DOROTHEUS was frightened and he marvelled exceedingly. When he had ministered unto all the company, and they had finished the feast, and all the people had departed to their houses, the honoured angel appeared unto the blessed DOROTHEUS in the garb wherein he had appeared unto him before, and commanded him to cut open the belly of the fish. When he had cut open the belly of the fish he found therein three hundred *dînârs* of gold, and three third parts of a *dînâr*. And the archangel MICHAEL said unto DOROTHEUS and his wife, "Set aside these three third parts of a *dînâr* for the sheep, the fish, and the flour, and these three hundred *dînârs* [fol. 63*b* 1] shall be for your own needs. God hath remembered you and the alms and oblations which ye have been wont to make, and hath rewarded you for the same here in this world, and at the last

day He will make you to inherit the kingdom of heaven." And as they were frightened at this matter he said unto them, "I am MICHAEL the archangel who hath delivered you from all your tribulation, and it is I who have loved your alms and oblations, and have taken them up to God. Henceforward ye shall lack no good thing whatsoever in this world." And they prostrated themselves before him, and he disappeared and went up into heaven. And the angel MICHAEL worked so many miracles that they are innumerable. Salutation to thee, O merciful angel MICHAEL whom I have feared from my youth up; hide me under thy prayers at dawn and at eve.

And on this day also died the holy father PHILOTHEUS, the sixty-third Archbishop of the city of Alexandria. In the days of his archiepiscopate the King of Ethiopia sent a letter to GEORGE, King of NÔBÂ, and he said unto him: "God is wroth with us because of what the kings who were before us have done. For they transgressed the commandment of God, concerning Abbâ PETER, the bishop, whom they drove out of his diocese, and they appointed in his stead MÎNÂS the liar, in the [fol. 63*b* 2] days of COSMAS the archbishop; and, behold, six archbishops have [not] appointed a bishop to our country. And because of this our country is destroyed, and all our men and beasts have perished through famine and plague. Our enemies have risen up against us and have carried away captive many men from our country and have plundered our cities. The rain hath been withheld and it falleth not, and the earth will not give her fruit, and our enemies have burnt our cities, and plundered the churches, and driven us from place to place. I beseech thee to shew friendship to me in this trouble, for God's sake, and for the sake of the Orthodox Faith. And do thou write a letter to our father the Archbishop Abbâ PHILOTHEUS of Egypt, and entreat him for God's sake to absolve us, and to open up our country, and to pray for us so that God may remove from us and from our country the tribulation and trial which have come upon us, and may have compassion upon us and may appoint us a bishop, and may send him to us according to what was always done for our fathers,

so that the bishop may pray to God on our behalf to remove His wrath from us. And this which I am saying unto thee I say, O my brother king, because I fear [that if a bishop be not sent] the Christian Faith will perish from among us. And behold, from that time unto this day six archbishops have been enthroned, and they have neither remembered our country nor appointed us a bishop. And we have become like unto sheep which have been turned out, and have no shepherd. Our bishops, and priests, and kings have died, and our churches have been pulled down; but we acknowledge that this tribulation hath come upon us rightly in return for what we did to our Bishop Abbâ PETER." And when the letter of the King of Ethiopia came to King GEORGE [fol. 63*b* 3] in NÔBÂ, and he had read it, he was exceedingly sorry that trials and tribulation had come upon the country of Ethiopia. And straightway GEORGE, King of NÔBÂ, wrote a letter and sent it to Archbishop Abbâ PHILOTHEUS, and in it described to him all the trials and tribulation which had come upon the country of Ethiopia, and he besought him to have compassion upon the Christian people of the country of Ethiopia and to appoint them a bishop. When the archbishop heard this he sent straightway to the desert of SCETE, to a certain righteous monk, and that monk, whose name was Abbâ DANIEL, came forthwith to him from the monastery of Abbâ MACARIUS, and he appointed him bishop of the Ethiopians and sent him to them. And when Abbâ DANIEL arrived in Ethiopia the people received him with great honour, and he removed the wrath [of God] from them, and he made them to conquer their enemies who had rebelled against them in times past. And all his work was right during the days of this Archbishop, Abbâ PHILOTHEUS, and he made manifest many signs and wonders. Salutation to PHILOTHEUS the apostle.

Salutation to 'ADMÂS. [Omitted in the Bodleian MS.]

[On this day died BA'EDA MÂRYÂM I, King of Ethiopia, who died on Nov. 8, A.D. 1478.]

XIII. KHĔDÂR

[fol. 64*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

The doctors of the Law command us on this day to make a feast in honour of the thousands of thousands of spirit beings who have no bodies, and who make intercession for all the world, and of whom ENOCH speaketh, saying, "I was in the waters, and the winds and the clouds carried me up and brought me into a house which was built with a tongue of fire, and I saw there thousands of thousands." And he also saith, "I saw the children of the angels standing upon flames of fire and their apparel was as white as snow." And JACOB saith, "I saw in the mount of Bethel a ladder on the earth which reached even to the heavens, and the angels of God were ascending and descending on it." And JACOB also saith, when he returned from Syria, "I saw hosts of angels." And MOSES saith, "Arrange the people each [tribe] on its own border, and the number of each was as the angels of God." And MOSES also saith, "God came from Sinai, He appeared unto me in Seir, and with Him were His angels." And DAVID saith, "Who maketh His angels spirits, and those who minister unto Him a flame of fire." And he also saith, "The chariots of God are thousands, and the tens of thousands who rejoice." ELIJAH also saw the chariots of fire and the horses of fire surrounding him like a wall. And DANIEL saith, "And the Ancient of Days sat, and His apparel was as white as snow, and the hair of His head was as wool. His throne was a blazing fire, and the wheels thereof were red-hot coals, and a river [fol. 64*a* 2] of fire flowed out therefrom. Thousands of thousands ministered unto Him, and tens of thousands stood before Him." And LUKE saith, "Suddenly there came with that angel multitudes of the hosts of heaven, and they praised God, saying, Glory [be] to God in the heavens, and peace upon earth, [and] His goodwill to the children of men. Then the angels passed from them, and went up into the heavens." And MATTHEW saith, "And behold, angels came and ministered unto Him." And he also saith, "Then

shall the Son of man come in His glory, and all His angels with Him." And JOHN saith in the words of Jesus Christ, "Verily, verily, I say unto you, ye would see the heavens opening, and the angels of God ascending and descending to the Son of man." And JUDAH saith, "Behold, God shall come with His thousands of saints." And the heads of the Church have enumerated the various kinds of angels thus: Angels, Archangels, Lords, Dominions, Powers, Thrones and Principalities. Salutation to the tens of thousands of tens of thousands of angels and to the Cherubim and to the Seraphim.

And on this day also died Saint 'ASKANÂFER, the chief of the thirteen [fol. 64*a* 3] thieves who became Christians of his Faith. This 'ASKANÂFER was one of the nobles of Rômê, and he gave alms to the poor and needy. Now, in those days there was a gang of thirteen robbers who destroyed the travellers whom they found on the road. When they heard the story of 'ASKANÂFER, and that he succoured the monks, they went to him to kill him by an ambush, and to take his money. Then they dressed themselves in the garb of monks, and stood by the gate of his courtyard, and when 'ASKANÂFER saw them he thought that they were the Twelve Apostles, and that one of them was Christ. And he bowed low before them, and took them into his house, and he brought a table of food to them, and then he washed their feet, and he sprinkled the water on his son who was paralysed, and had been ill for five and thirty years, and he was healed immediately. When the thieves saw this they were greatly frightened. And 'ASKANÂFER said unto them, "Tell me, O my fathers, which of you is Christ? Shew Him to me that I may worship Him." And when the men of the city heard that the son of the nobleman was healed, they came to him, and they bowed low before [the thieves], and they said unto them, "O saints of God, bless us and heal our sick folk." Then the thieves took our their daggers and gave them to the nobleman, [and their chief] said unto him, "Take these knives so that thou mayest kill us even as we wished to kill thee." And 'ASKANÂFER said unto them, "Ye say this that ye may abase yourselves." And they said unto him, "God

would have trodden us in the dust if we could not have boasted ourselves of thy prayer"; and after they had spoken thus they embraced him. And each of them [fol. 64*b* 1] took a few lentils in a bag, and they departed [on a journey] of twenty-five days, and they sowed the lentils in the sand, and at the time of sunset they ate three (*sic*) lentils. And they lived thus for thirty years, and then the ARAMÎ (*i.e.* desert robbers) came and killed them. Salutation to 'ASKANÂFER who raised a paralytic from his couch and healed him. Salutation also to the thieves who fought a fight for thirty years as the result of seeing this miracle.

And on this day also died the holy father Abbâ TIMOTHY, Bishop of the city of ĔNṢENÂ. This holy man was righteous and chaste from his youth, and he fought a great fight in working righteousness. And the governor of the city seized him because of his faith in our Lord Jesus Christ, and because he taught his own True Faith to men, and he tortured him with severe tortures for many days, and he shut him up in the prison house, and he tortured him continually during a period of three years. And there were with him in the prison house many saints who were bound in fetters for the Faith. And that infidel governor had them brought out of the prison house, and he tortured them, and he poured out their holy blood until at length only a very few prisoners remained in the prison house, and among these was this holy man TIMOTHY. At that time God blotted out the Emperor DIOCLETIAN, the infidel, and the God-loving Emperor [fol. 64*b* 2] CONSTANTINE reigned. And an Edict came from him into every country ordering that those who were believers on Christ should be brought out of the prisons, and they brought out from the prison house this holy man among those who were released. And this holy man departed to his house, and he gathered together the monks and the priests who were in his diocese, and he made a long prayer [which lasted] from evening to daybreak wherein he entreated God for the salvation of the soul of that governor who had tortured him, and he prayed thus: "O Lord, have mercy upon that governor, for it is he who hath brought me great good,

and who hath been the means of bringing me nigh unto Thee, O my Lord. In the same manner, O Lord, do Thou work upon him so that he may believe in Thee, and may come to Thee." And the people marvelled at the simplicity (or innocency) of heart of this father, and they told the governor, saying, "Abbâ TIMOTHY is praying to God for thee that He may have mercy upon thee, and may deliver thy soul." When the governor heard this thing he marvelled exceedingly, and he said, "I should have thought that he would curse me rather because of the punishments which I have inflicted upon him, but instead of that he prayeth for mercy for me. In the Faith of these men there is some divine mystery." Then the governor sent and had this holy man Abbâ TIMOTHY brought to him, and he obtained from him knowledge of the Law of the Christians, and this father revealed to him the causes of the Incarnation of the Son of God, and how the prophets spake concerning Him in the beginning, many years ago, and how their prophecies were fulfilled, and how the matter concerning Him is written in the Holy Gospel. And the governor believed on our Lord and Redeemer [fol. 64*b* 3] Jesus Christ through this holy man, and he baptized him with holy Christian baptism. And the governor forsook his office, and became a monk, and was numbered among the folk of this father. And during the remainder of his days this father continued to teach his flock at all times, and to confirm them in the Orthodox Faith, and he died in the peace of God. Salutation to TIMOTHY.

And on this day died the holy father ZACHARIAS, the sixty-fourth Archbishop of the city of Alexandria. He was a native of the city of Alexandria, and was a priest therein, and he was steward of all the property of the Church. And he was chaste in his striving, and a virgin in body, and gentle in disposition, and an old man in his days. When Archbishop PHILOTHEUS died, the bishops assembled in order to elect with the counsel of God the man who was fit for this office. And as they were all gathered together in the church of Saint MARK, the evangelist and apostle, and discussing together who was the most suitable man for this office, behold, they heard that a certain

man had obtained from the emperor a letter by bribery, and that he had with him slaves and soldiers from the emperor who were going to appoint him archbishop against the [fol. 65*a* 1] wishes of the bishops. And the bishops were sorry that an archbishop should be appointed by bribery, and by the transgression of the Canon and commandment of the Apostles, and they prayed continually and entreated God, the Glorious and Most High, to appoint him whom they had chosen. And as they were praying to God behold this father came down the stairs of the roof of the church, and he had in his hand a vessel of acid (vinegar ?), and as he was coming down his foot slipped, and he fell from the top of the roof-stairs to the bottom. And he lifted himself up still holding in his hand the vessel which was unbroken, and the acid was unspilled. When the bishops and the priests saw this they marvelled exceedingly. And the people of the city of Alexandria enquired concerning this holy man Abbâ ZACHARIAS, and they talked about his virtues and his righteousness, and all the men of the city of Alexandria agreed with the bishops about the appointment of this holy man as archbishop, and they enthroned him. And during the days of his rule great tribulation came upon him, and he sorrowed greatly through the King of Egypt, ḤAKAM, that is to say the governor. In those days there came unto him a certain monk from the monastery of Abbâ MACARIUS, and he said unto him, "Make me a bishop." And Abbâ ZACHARIAS said unto him, "Have patience, O my son, and do not transgress the command of the Canon of the Apostles, but return to thy monastery, and fight for the salvation of thy soul, and God's Will shall be done." When the monk heard these words he became full of rage, and Satan entered into his heart, and he went [fol. 65*a* 2] to the King of Egypt, that is to say the governor, and made to him false accusations against Saint Abbâ ZACHARIAS. And the king seized the holy man and shut him up in prison, and then he cast him to the lions so that they might rend him, but the lions would not go near him at all. And the king was wroth with the keeper of the lions, and he thought that he had taken a bribe from the archbishop. Then the king starved the lions, and took some of the blood of an ox

and smeared the archbishop therewith, and threw him to the lions to eat; but they would not go near him at all; and the king marvelled at this thing, and he took the archbishop from among the lions. Then he shut him up in prison for three months, and he was always saying unto him, "If thou dost not forsake the Christian Faith, and if thou dost not enter my own Faith, I will punish thee, and will kill thee with the sword, and will cast thee again to the lions, and if I do not that I will cast thee into the fire." But Saint Abbâ ZACHARIAS was strong in the True Faith, and he was not in any way afraid of him. Then the king made him many promises, and said unto him, "If thou wilt hearken unto my command, and wilt enter my Faith, I will give thee much money, and I will appoint thee judge over every judge." But he did not listen to him in the least degree, and he did not turn aside from the least of the good works which he was wont to do, and he answered and said unto him, "If thou wert to give me all the kingdom of this world, I would not forsake the True Faith." After this the king shut him up in prison for a few days, and then he released him from the prison house. And when Saint ZACHARIAS came forth from the prison house he departed to the desert of SCETE, and very many bishops went with him through [fol. 65*a* 3] fear of the governor. And in those days the king commanded [his people] to destroy all the churches in the countries under his dominion. And he made very many Christians to forsake their Faith after he had tortured them with very severe tortures; and the Christian peoples lived in this state of tribulation for nine years, and during this period of nine years [the Muslims] destroyed the churches. At the end of nine years Christ had compassion on his people, and He turned away his wrath from them, and He removed from them all this tribulation. And the king, that is to say, governor, commanded [the Christians] to build churches everywhere in the countries under his dominion, and he gave back to them all the goods and money which he had taken from them, and the lands which were endowments of the Church; and all the churches were built, or rebuilt and restored with more than their former splendour. And this father Abbâ ZACHARIAS built many churches, and the king,

that is to say, governor, commanded the Christians to blow a trumpet in the churches, and to rejoice at their times of prayer and when they celebrated the Holy Eucharist. And the Christians lived in great happiness under the right observance of the Law of the Church and of believers, and this father continued to build and to endow churches for twelve years. One day a bishop whose name was MERCURIUS came to him, and his body was leprous. And Abbâ ZACHARIAS said unto him gently and with kindliness of heart, "O my brother, Abbâ MERCURIUS, I will help thee because of this disease [fol. 65*b* 1] which hath come upon thee. And thou knowest that God said unto MOSES, "Thou shalt accept the person of no man in respect of right judgement. The priesthood is not fitting for thee whilst this disease is upon thee, unless God shall remove this disease from thee, for the Book calleth it unclean." And MERCURIUS the bishop wept and said unto him, "O my father, help me by thy prayer"; and he went away from him, and departed and went into the church of our Lady, the holy Virgin MARY, which was in his diocese, and he stood up before the picture of our Lady MARY, and he wept, and prayed and entreated and made supplication to her to cleanse him from this disease. And he did this from the morning of the Second Day until the ninth hour of the Fourth Day of the week; he invoked [the Virgin] and he prayed by day and by night. And at the ninth hour, being aweary, he rested his head against the wall whereon was the image of our Lady MARY, and he saw the hand of the image rubbing his body. And he awoke straightway, and he found that his body was cleansed of the leprosy, and he rejoiced with a great joy; and he praised our Lord Jesus Christ, and gave thanks to our Lady, the holy Virgin MARY. And straightway his disciple came to him, and he said unto him, "Come, O my son, and look at my body, for behold our Lady MARY hath healed me of my disease by her prayers, and it befitteth me to stay in this place for three days in order to thank my Lord Christ for the gracious gift which He hath bestowed upon me." Then he ate a little bread, and [fol. 65*b* 2] drank a little water, and he remained in that church until the beginning of the Sabbath. Then he rose up and went to the

Archbishop Abbâ ZACHARIAS when he was in the church on the First Day of the week and informed him of what had happened to him, and he said unto him, "It hath all happened through thy prayer." And Saint Abbâ ZACHARIAS answered and said unto him, "God hath looked upon thy pure heart and thy humility, and hath cleansed thee from thy disease, and hath received thy prayer, and thy tears. And now it is meet for thee to consecrate the Holy Mysteries, and to administer them to us so that we may be blessed by the grace which thou hast received." And when the Holy Eucharist had been administered, all those who were in the church were blessed thereby, and they marvelled exceedingly at this miracle, and they glorified God the Worker of wonders. On another occasion a certain deacon came to Saint Abbâ ZACHARIAS the archbishop, and he bowed down before him weeping abundantly, and he kissed his feet and said unto him, "Have compassion upon me, O my lord, for I have gone astray and have fallen into sin, and straightway all my body hath become leprous." And Abbâ ZACHARIAS said unto him, "O my son, art thou able to persevere in fasting before our Lord Jesus Christ?" And the deacon said unto him, "Yea, O my father, command me to do whatsoever thou wishest, and I will do (it)." And straightway the archbishop brought him into a dark chamber, by him, and he stood there and turned his face to the east, and he said unto the deacon, "O my son, pray to God, and entreat Him with tears by day and by night without ceasing, and repent, and return not to [thy] sins." And after three [fol. 65*b* 3] days and three nights Abbâ ZACHARIAS gave him a little bread by measure and a little water, and Abbâ ZACHARIAS ate and drank in the same manner. And after fifteen days Abbâ ZACHARIAS visited him and said unto him, "Be not afraid." And after one month was ended Abbâ ZACHARIAS visited him, and uncovered his body, and he saw that the leprosy was diminishing on his body; and he said unto him, "Be not afraid." And after four days he visited him again, and he found that his body was free from leprosy, and he washed him with water and anointed him with oil. And he prayed over him and said unto him, "O my son, know thyself. Behold, thou art healed

of thy disease; commit sin no more." And the archbishop sent him away to his house rejoicing and praising God. And God wrought very many signs and wonders by the hand of this Saint, Archbishop Abbâ ZACHARIAS. Now he [lived] in the sixth hundred and ninety-first year of the Holy Martyrs (*i.e.* A.D. 975). He sat as archbishop eight and twenty years; of that period he passed seven years in rest and peace, nine years in tribulation, and twelve years in joy and in building churches. And he departed to God and died in peace, and entered into the kingdom of heaven. Salutation to Abbâ ZACHARIAS who succeeded PHILOTHEUS, and whom the lions refused to eat.

[fol. 66*a* 1] And on this day also are commemorated LESṬELIA, and MEKRÔNÂ, and MARIANA, and PHILOPATOR, and 'ABRÂNÎ, and the Emperor HONORIUS.

XIV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father CANITUS, that is to say MARCIUS (MARTIANUS), Bishop of the country of Thrace. This holy man was a native of the city of SÔRPEIA, and his parents were Christians; he was an ascetic, and a fighter, and he was gentle and good. He persecuted the followers of ARIUS continually, and he rebuked them, and cursed them, and called them "infidels"; because of this and through them a very great tribulation came upon him. And they used to lie in wait for him in the market-places, and when he passed they seized him on many occasions, and punished him and beat him, and very often they dragged him about through the city by his feet. And he fled from them to a city which was afar off, and he came to the shore of the Red Sea and he dwelt there in a cave for many years, and he lived upon what grew out of the ground. And when the history of him was noised abroad, and his spiritual contendings and his excellence, God chose him to be a bishop. When he had been made Bishop of the country of Thrace, he adopted in his diocese the course of life which was followed by

the Apostles, and he was superior to many men in love (or charity) and mercy, and God made manifest through him many miracles. Once when he was passing by he saw a dead man whom a wicked man [fol. 66*a* 2] had seized [for debt]; he was an obstinate and a stupid man by nature, and he would not allow the kinsfolk of the dead to bury the body, saying, "He oweth me four hundred *dînârs* of gold, and they shall not bury him unless they give me this [sum of money]." And this holy man entreated him, and rebuked him seriously, and said unto him, "Release this dead body so that [his kinsfolk] may bury him"; and the man would not hearken unto him. And the holy man prayed and entreated God, and he raised up the dead man, and rebuked the man who had seized him, before the people, saying, "Why dost thou utter lies over him and hast no fear of God?" Then he prayed to God and that avaricious man died, and he who had been dead went alive to his house, and he lived for many years after this. And this holy man finished his good course, and he pleased God, and he died in peace. Salutation to MARCIUS (MARTIANUS), who was full of grace and goodness, and who raised a man from the dead.

And on this day also died Abbâ DANIEL, who worked miracles for the King of Persia, and made him to believe on the Name of Jesus Christ. Now the cause of his believing was this: The King of Persia was sick of a grievous sickness in his belly, and the physicians who dealt in magic could not heal him; and the King of Persia had a very wise magician, but he was unable to heal him. And [fol. 66*a* 3] when the king wished to kill the magician because of his failure to heal him, the magician spake unto him with cunning words, saying, "O king, seek out a child, and let his mother bind him with fetters, and let his father cut his throat and bring to thee his heart, and when thou hast eaten it thou wilt recover." Now the magician said this because he believed that the king would be afraid to do this thing, but the king gave one thousand *dînârs* in gold to the captain of his guard and told him to go and search in the city for such a child and to buy him. Now there were in the city two poor people, a man and his wife, and they had a little

son, and when they heard the voice of the herald, the love of money led them astray, and weeping they took their son to the king; and the child said, "I have confidence in God Who created me, and He will save me." Then his mother bound him with fetters, and his father drew his knife to cut the throat of his son before the king and his nobles, and the child lifted up his eyes to heaven and he spake with his lips but uttered no sound. And God put compassion into the heart of the king, and he commanded [the father] to release the boy and to bring him to him. And the king said, "What didst thou say when thou didst lift thine eyes up to heaven?" And the boy said, "O my lord, if a man is oppressed his father and his mother ought to deliver him, and if the mother is serious the king and his nobles ought to deliver him. As for me, seeing that there was no salvation for me from all of you, I prayed to God Who created me." When the king heard his words of instruction he gave him one thousand *dînârs* of gold. And because of this God wished to have compassion on the king, and He sent unto him DANIEL to heal him, [fol. 66*b* 1] and when DANIEL came to him he worked many miracles, and the king believed on the Name of Jesus Christ. And DANIEL baptized him and all his men with Christian baptism, and the king was cured of his disease. Then Abbâ DANIEL departed to his own city, and he continued to strive strenuously, and he died in peace. Salutation to DANIEL the monk who healed the King of Persia.

And on this day also died Abbâ JOHN of the monastery of BÎZAN. And on this day are commemorated GÂRSES and BĂLĂṬĔN. Salutation to him that rebuked the foolish peoples by withholding the rain and dew for a period of three years, that is to say, to JOHN the priest.

And on this day also are commemorated LAURESTUS, and ANDREAS, and the consecration of the church of the monastery of ḲALMÔN, and MABRANUS, and TRÂTÎNÂ, and JUSTINA (?).

XV. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 66*b* 2] On this day Saint MÎNÂS became a martyr; now the interpretation of his name is "believing" and "faithful." The father of this holy man was a native of the city of NÂKÎYÔS and his name was EUDOXIUS, and he was a governor and a nobleman. And his brother was envious of him, and he made accusations against his brother EUDOXIUS to the king; and the king sent him to 'AFRÂḲYÂ (PHRYGIA ?) and made him governor over that country; and the men of that country rejoiced in him, for he was a merciful man, and he feared God. Now the mother of Saint MÎNÂS had no son. One day she went into the church on the festival of our Lady, the holy Virgin MARY, and she saw the children of the church wearing beautiful apparel and going into the church. And she moaned and wept before the image (or picture) of our Lady, the holy Virgin MARY, and she entreated her to pray on her behalf to God so that He might give her a son; and a voice came forth from the image of our Lady, the holy Virgin MARY, saying, "Amen." And straightway that woman went to her house and she told her husband about the voice which she had heard from the image of our Lady MARY, and her husband said unto her, "God's Will be done!" And after a certain number of days God gave unto her this holy son, and she called his name "MÎNÂS," according to the word which she had heard from the image of the Virgin MARY. And when the child had grown up a little, [his father] taught him the Scriptures and the doctrine of the spirit. And when he was eleven years old his father died at a good old age, [fol. 66*b* 3] and three years later his mother died. And Saint MÎNÂS remained by himself, fasting and praying, and because of the greatness of the affection which the governors of the city had for his father and for himself, he did abandon the worship of Christ. And when DIOCLETIAN had denied Christ, he commanded all men to worship idols, and very many suffered martyrdom for the sake of our Lord

Jesus Christ. Then MÎNÂS abandoned the place where he lived and departed to the desert, and he dwelt there very many days and fought a great fight there. One day he saw the heavens open and the martyrs crowned with beautiful crowns, and he heard a voice which said, "He who toileth for the Name of our Lord Jesus Christ shall receive this crown." And he returned to the city and believed on the Name of Jesus Christ. And many men knowing that he belonged to a noble and honourable family tried to dissuade him from this, and the governor also promised him honours and many other things, but he would neither obey his behest nor turn from his own good counsel. Then straightway the governor commanded his soldiers to torture him with severe tortures, and when he was tired of torturing him he commanded them to cut off his head with the sword; and they cut off his head straightway, and he received the crown of martyrdom in the kingdom of the heavens; and very many men heard of his martyrdom for the sake of the Name of our Lord Jesus Christ. And the governor commanded his soldiers to cast the body of the holy man into the fire, [and they did so,] but certain believing men took his body out of the fire; now the flames had neither scorched it nor burnt it and no harm whatsoever had befallen it. And they swathed it in beautiful grave clothes and laid it in a certain place [fol. 67*a* 1] until the days of persecution were ended. In those days the men of the district of MAREOTIS wished to collect an army from PENTAPOLIS, and they took the body of Saint MÎNÂS with them so that it might be a help unto them, and might protect them on the way. And when they were in the ship, and the body of Saint MÎNÂS was with them, beasts came up out of the sea with faces like the faces of serpents and necks like the necks of camels, and they stretched out their necks towards the body of the saint and licked it; and the crew of the ship were afraid with a great fear. And fire went forth from the body of the saint, and burned the faces of the beasts. And having arrived at the city of Alexandria and the men having finished their work, they wished to return to their country, and they sought to take the body of Saint MÎNÂS with them. Having lifted it upon a camel, the camel would

not get up from his place; and when they had lifted it on to a second camel, that camel also would not get up, and although they beat it with many stripes it would not move at all. Then they knew that this was the Will of God, and they built a shrine over him, and buried him therein and departed. And God wished to reveal the body of Saint MÎNÂS. Now there was in that desert a certain shepherd, and one day a sheep that was sick of a disease and had running sores went into the shrine, and slipped down into the water of the well which was by the side of the shrine, and having rolled about in it the sheep was healed straightway. When the shepherd saw this thing and this miracle, he marvelled exceedingly and was frightened. And he used to take some dust from the shrine, and wet it with water, and smear it over the sheep when they were sick, and straightway they were healed thereby. And [fol. 67*a* 2] he used to do this always, and he healed all the sick persons who came to him by this thing. And the Emperor CONSTANTINE heard of the report of this—now he had an only daughter who was sick through running sores—and he sent her to this place, but she could not strip herself naked because there were men there. And the princess asked the shepherd what he did when he healed the sick sheep, and the shepherd told her what he did. And she took dust from that place, and moistened it with water from that well, and she smeared her whole body therewith, and she slept that night in the shrine. And Saint MÎNÂS appeared and said unto her, "When thou risest up in the morning, dig, and thou shalt find my body"; and straightway she was healed of her disease. And when she rose up [and found that] she was healed of her disease, she commanded [her servants] to dig in that place, and straightway she found the body of Saint MÎNÂS. And she rejoiced with an exceeding great joy, and she sent [a letter] to her father, and told him of this matter, and the emperor built a church over his body. And a beautiful church was built in his honour in the days of ARCADIUS and HONORIUS, the righteous emperors, and they commanded the people to build a great city there. And a great city was built there, as the righteous emperors commanded, and they laid the body of Saint MÎNÂS in the church, and

miracles and great wonders took place through his body. And sick people of all nations used to come into that church, and they were healed, and signs and wonders used to appear in that church. And Satan was envious, and he stirred up certain wicked men and they pulled down [fol. 67*a* 3] the church, and the city was plundered, and they removed the body of Saint MÎNÂS. And they built another church for him there, and laid his body therein, and signs and wonders took place therein which were far greater than those which had taken place in the former church. Salutation to thee, O MÎNÂS, officer and nobleman, for whom thy mother prayed to the image of the Virgin MARY.

And on this day also died the holy father Abbâ MÎNÂS the Second, the sixty-first Archbishop of the city of Alexandria. The parents of this holy man made him marry a wife when he was young, against his will, but he did not wish to transgress the command of his parents, and he fulfilled all the duty of marriage according to the Law of the Church, and the whole of this matter was to him as a dream. When they brought him with his wife into the marriage-chamber, he sat down and talked to her, saying, "O my sister, what shall it profit a man if he gain the whole world and lose his own soul? The world passeth away and the lust thereof passeth away, but, as it is written, 'He who doeth the Will of God shall endure for ever.' Come now, let us make a covenant of God, and let us preserve our bodies and our virginity in purity." And his wife accepted his words and she agreed with him that they should keep their bodies in purity. Then he left her and went to the desert of SCETE, and he became a monk in the monastery of Abbâ MACARIUS, and he dwelt there for many years as [fol. 67*b* 1] an ascetic and fighter. When the archbishop his predecessor died, they took Abbâ MÎNÂS against his will, and made him archbishop; and he sat on the throne of MARK the evangelist for eighteen years, and he protected his flock rightly and justly and he died in peace. Salutation to MÎNÂS the Second who renounced the world and regarded it as a shadow and as a thirst during which a man drinketh as in a dream.

Salutation to thee, VICTOR, in whose admonitions the children rejoiced. [Wanting in the Bodleian MS.]

And on this day beginneth the preaching of the fasting service of ṢOMA GÊNÂ, for the birth of our Lord Jesus Christ, which the Jacobite Christians established.

Salutation to the House of PACHOMIUS which was consecrated by the holy father TIMOTHY. [Wanting in the Bodleian MS.]

And on this day also died the holy MACCABAEUS of ḲÂSBAR, who fought until he fed with his body the birds [fol. 67*b* 2] of heaven.

XVI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of the blessed Saint 'ABÛNÂFER, the dweller in the desert, [which is built] outside the city of MĔSR (CAIRO). Salutation to the consecration of thy house outside the city of MĔSR (CAIRO), which thou protectest from heat and from cold by the hair of thy head and thy flowing beard.

And on this day also died the holy father, Abbâ JOHN, the forty-eighth Archbishop of the city of Alexandria. This father was from the country of CYPRUS, and he was exceedingly rich, and he lived in the city of Alexandria; and his father was governor of the city and he had married a wife and begotten children. After this his wife died and his children, and forthwith he gave all his possessions to the poor and needy. And he became a monk and he fought strenuously and became an ascetic, and he multiplied greatly his ascetic labours. And he pleased God by his works, and his faith, and the beauty of his singing, and his righteousness, and his excellence. And all the bishops of the country of Egypt agreed together, and they took him against his will [fol. 67*b* 3] and they made him Archbishop

f the city of Alexandria, and he took his seat upon the throne f MARK the evangelist. And he read the Holy Gospel and his ght appeared in the manner wherein he fulfilled the duties of is position and his office, and he worked many miracles and vonders. And he used to give to the poor and needy each day egularly whatsoever they lacked, and because of this Abbâ OHN, Archbishop of the city of Alexandria, used to be called the merciful." And the Jews and pagans held him in great everence, and they feared him and honoured him, even as it s written in the history of his strife; and he shepherded his lock wisely and well, and he pleased God, and he died in peace. Salutation to Archbishop KÎRÎ, who was called "JOHN, the nerciful."

And on this day also Saint XYSTUS the bishop became a nartyr by the hand of MAXIMUS the governor, who tortured he holy man with severe tortures and then cut off his head vith the sword. And XYSTUS received the crown of martyrdom n the kingdom of the heavens. Salutation to XYSTUS the nartyr.

And on this day also Saint ṬÂṬÛS (TATIA) became a martyr [fol. 68*a* 1] in the city of Rômê, under ALEXANDER the governor. Having had her brought before him he said unto ner, "Sacrifice to my gods"; and she said, "I will only sacrifice to Jesus Christ, my God." And the governor commanded [his soldiers] to strip off the veil of her face, and when he saw her ne marvelled at her beauty. Her eyes were like the stars of the heavens, her figure was like the palm, and her beauty was like that of the rose; and there was none who could be compared with her at that time. When the emperor saw her his heart was carried away by love for her, and he said unto her, 'Obey me. Offer sacrifice to the great god APOLLO, and I will make thee mistress of the palace." And Saint ṬÂṬÛS (TATIA) said unto him, "I am the bride of Jesus Christ, and I will worship none but He. Permit me to go into the shrines of thy gods for I would see their power"; and the governor took her into the house of his gods. And when Saint ṬÂṬÛS (TATIA)

had gone in she prayed and entreated God to destroy the idols, and straightway there was an earthquake, and the idols fell down from their thrones, and APOLLO, their greatest idol, fell down and was broken in pieces, and many of the priests of the temple died. And the foul spirit who was in APOLLO cried out, saying, "What hast thou to do with me, O holy woman of God? Behold thou hast broken in pieces my abode, and thou hast cast me out from it." When the emperor saw this he commanded his soldiers to throw her down on her face and to beat her with whips until the blood flowed from her body, now her blood was as white as milk, and they beat her until their muscles were tired. And the angels of God inflicted pains on those who were beating her, [fol. 68*a* 2] but their torturing affected Saint ṬÂṬÛS (TATIA) in no way. And the emperor also commanded the soldiers to give her to a famished lion, but when the lion came to her he crouched at her feet and licked them; and a voice came from heaven, saying, "Rejoice, O pure one, for I am with thee." And when the emperor saw that there was no way of touching her he commanded the soldiers to cut off her head with the sword, and the soldiers did so, and she finished her fight. And the Bishop of Rômê came by night, and he wrapped her body up in costly cloths, and laid it in a chest inlaid with gold and silver, and innumerable miracles took place through her body. Salutation to ṬÂṬÛS (TATIA), perfect within and without, the dust at whose feet the lion licked.

And on this day also are commemorated DANIEL the monk, and the Emperor HONORIUS. This Abbâ DANIEL was a fighter in the desert of SCETE, in the monastery of Abbâ MACARIUS, and he lived for forty years and a half without tasting bread, or fish, or honey, or oil, for he ate nothing except herbs and water. And after he had done this for [many] days, a boastful idea came to him, and he said in his heart, "Who is there among the dwellers in the desert of SCETE that can fast as long as I do?" When God saw the pride of his heart He sent unto him a shining angel who said unto him, "Why, O DANIEL, dost thou boast thyself thus arrogantly, which is not good? Our Lord [fol. 68*a* 3] Jesus Christ desireth not pride but lowli-

ness, and fear, and trembling." And DANIEL said unto the angel, "Tell me, my lord, if there is anyone better than myself so that I may go and see him and I will confess to my God that I have sinned." And the angel said unto him, "HONORIUS, Emperor of Rômê (Constantinia), is a pure and holy man, and a fearer of God, he shall be thy companion in the kingdom of the heavens." When Abbâ DANIEL heard this he bowed and knelt down on the ground, and threw dust on his head, and he asked God to bring him to the city of Rômê in His wisdom and power and to shew him the emperor. And whilst he was praying thus a cloud came by the command of God and brought him to the gates of Constantinia, and he found there a servant of the Emperor HONORIUS. When the servant saw Abbâ DANIEL, he was blessed by him, and he said unto him, "O my father, what is thy wish? For what hast thou come hither?" And Abbâ DANIEL said unto him, "If thou art able to lead me to one of the nobles of the city so that he may take me to the emperor, [do so]." And the servant said unto him, "If I myself could take thee to the emperor wouldst thou come?" And Abbâ DANIEL said unto him, "If thou hast power to bring me to him God be blessed." And the servant said unto him, "O my father, what wouldst thou do with the sight of an earthly and mortal emperor? Would it not be better for thee to see the kingdom of the heavens?" And Abbâ DANIEL said unto him, "If my God had not commanded me I should not have come hither." And the servant said unto him, "Wait, O my father, until I buy what my master requireth"; and straightway he bought bread, and salt, and vegetables, and vinegar. And the servant took him to the place where HONORIUS was with a fellow monk, whose name was EULOGIUS, [fol. 68*b* 1] according to his custom. After HONORIUS returned from the place of [giving] judgement, he put on sackcloth and clean raiment and sat down. And the servant leaving Abbâ DANIEL outside the door went in, and when HONORIUS saw him he said unto him, "Art thou mad that thou makest Abbâ DANIEL to stand outside the door?" And HONORIUS went out with his companion, and he received Abbâ DANIEL, and bowed down at his feet, and they saluted each other with greetings of peace,

and they went into the chamber and sat down; and at the ninth hour the servant brought them food to eat, and they rose up and prayed. Now Abbâ DANIEL was afraid to eat bread lest he should fall ill, and he said unto HONORIUS and his companion, "O my lords, murmur not against me because I do not eat bread; it is not through pride that I refrain but through fear of sickness." Then they gave him a few herbs and he ate according to his wont. When they had finished the prayer of the table HONORIUS enquired of Abbâ DANIEL about his coming. And Abbâ DANIEL said unto him, "If thou art able I wish thee to bring me to the Emperor, for I have come [to see him] at the command of Christ." And on the following day HONORIUS put on royal apparel which bewitched the sight, and he sat upon his throne, and he made [his servant] bring in Abbâ DANIEL. And when DANIEL saw the emperor he was afraid and trembled, and the servant seeing his fear took him from there and brought him to his abode. When the judging was ended HONORIUS threw off his [royal] apparel, and put on the garb of the monk, and went back to his dwelling. And when Abbâ DANIEL saw him, he said, "Why didst thou not take me to the king, so that I might tell him what is in my heart and return to my place?" And HONORIUS said unto him, "Why didst thou come?" And Abbâ DANIEL said unto him, "Thy servant brought me"; and when HONORIUS heard this he marvelled and said unto him, "I am HONORIUS whom men call [fol. 68*b* 2] 'Emperor of the Earth,' and thou hast seen me sitting on my transitory throne." When Abbâ DANIEL heard this he bowed down at his feet, and adjured him to tell him the story of all his life. And the Emperor HONORIUS told him that for forty years he had neither eaten food nor worn raiment which he had not earned by the labour of his hands, that is to say the weaving of palm fibre, that what was left of his daily food he gave to the poor, that his food was bread, and herbs, and vinegar and salt, that he never cursed any man, that he never craved for the goods of any man, and that he had kept himself a virgin. When Abbâ DANIEL heard this he said unto him, "Forgive me for boasting myself over thee"; and Abbâ DANIEL departed to his place sorrowfully, and in tears. After

:wo months had passed HONORIUS and his teacher EULO-
:IUS agreed together, and he departed from the palace, and
God sent an angel who carried him to Abbâ DANIEL, and they
inished their strife and they both died on the same day; and
EULOGIUS and his disciple also died on that day. Salutation
:o HONORIUS and to Abbâ DANIEL his companion. Saluta-
:ion to EULOGIUS and to his servant who dwell together in
heaven.

XVII. KHĔDÂR

[fol. 68*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the translation of the body of the saint who is honoured in all the ends of the world, JOHN the Mouth of Gold, Archbishop of the city of Constantinia. Now Saint JOHN excommunicated the Empress EUDOXIA because of the property of a widow which she had taken from her by violence. And the empress made an excuse for herself, saying, "Kings have always been in the habit, if when they have been going about among estates they have seen any property which they wanted, of taking it, and giving the owner the value thereof, and I will give this widow the value of her estate"; now the widow did not wish to part with her estate. For this reason Saint JOHN excommunicated the Empress EUDOXIA, and he forbade her to enter the church, because she had not obeyed his command and let the property of the widow alone. And Satan came upon her, and she swelled with pride, and became furiously angry, and she gathered together to her the bishops whom Saint JOHN had excommunicated because of their evil works and wicked faith. And they conspired together against him, and the empress drove him into exile to the island of the mountains 'ADRÂKES. After a few years (days?) he returned to his office, and then the bishops gathered together and drove him into exile in the country of Armenia; and from there [he went] to a far city in the desert where he died. When THEODOSIUS the Less, the son of ARCADIUS, reigned, he sent messengers and had the body of

Saint JOHN the Mouth of Gold brought to the city of Con stantinia with great honour, and much singing; [fol. 69*a* 1 and music, five and thirty years after he was exiled, and i arrived on the twenty-second day of the month Genbôt (May- June), according to what is said in the second volume of th Coptic Synopsis, and on the twenty-second day of the montl Yakâtît (Feb.–March), according to the Greek books. And it i said that they laid the body in a coffer of *afrâṣ* stone, that i to say, marble, in the sanctuary, and great signs and wonder were made manifest through his body. Salutation to the trans lation of thy body, O JOHN the Mouth of Gold.

Now the Book of the Exposition of Alexandria, and th Exposition which Abbâ JOHN, Bishop of the city of ḲEFṬ wrote, and the Exposition of the Melchites agree together i stating that the death of JOHN the Mouth of Gold took plac on the seventeenth day of the month Khĕdâr. The Expositio of the Jacobites saith that he died on the fourteenth day of th month Elûl, that is to say, the seventeenth day of the montl of Maskaram, and that, because of the festival of the Cros they changed it to the seventeenth day of Khĕdâr. The ol books record that his death took place on the twelfth day o the month Genbôt, but I think that it was the carrying of hi body up to the city of Constantinia which took place on tha day, and behold it is [here] written on the seventeenth day o the month of Khĕdâr.

[fol. 69*a* 2] And on this day also are commemorated th blessed ABRAHAM and his wife ḤÂRÎK, and the righteous me [who suffered martyrdom in the desert of] WÂṢÎF, and Abb SÎNÔDÂ (SHENUTI) the abbot. Salutation to ABRAHAM, an his wife ḤÂRÎK, and their child ḲĔDÛS 'AMLÂK. Salutatio to the martyr of the desert of WÂṢÎF. Salutation to Abb SÎNÔDÂ the abbot. [And on this day is commemorate WALATTA PETROS the Ethiopian woman.]

XVIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy virgins AṬRÂSÎS and YÔNÂ became martyrs. This Saint AṬRÂSÎS was the daughter of King ISKANDRIANUS who worshipped idols; and he made her a palace, and he established her therein by herself so that she might never see a man. And she used to think about the end of [fol. 69*a* 3] this world, and she asked God by day and by night to teach her the path of righteousness and integrity. And she saw a vision one night and it was as if one said unto her, "Send to the virgin YÔNÂ, the daughter of PHILASPHERON and she shall teach thee the way of God." When she awoke from her dream her soul rejoiced and she sent a message to the virgin YÔNÂ who made haste to come unto her; and AṬRÂSÎS embraced her, and bowed down at her feet, and she entreated her to teach her and make manifest to her the path of God. And YÔNÂ the virgin told her the reason why the Son of God became a man, and she began to tell her [the history of the world] from the time when God created our father ADAM, and how He expelled him from the Garden; and she told her about the days of NOAH, and how the water of the Flood came and destroyed all mankind, and how only eight men were left [alive], and how the earth was renewed once more, and how men worshipped idols, and how God appeared to our father ABRAHAM, and how the Israelites went out from Egypt, and how the prophets proclaimed the coming of the Son of God, and how Satan was master of the world through the worship of idols, and how the Son of God came down from heaven, and took flesh of MARY so that He might save the children of men from the dominion of Satan. And YÔNÂ the virgin told her and made her to know about heavenly grace, and the kingdom which is for ever, which God giveth unto those who labour for His holy Name's sake. When AṬRÂSÎS the virgin heard the words of YÔNÂ she rejoiced exceedingly; and the words of YÔNÂ the virgin were [fol. 69*b* 1] unto her sweeter than honey

and sugar, and straightway she believed on God. And the two virgins lived together and they fasted and they prayed by day and by night; and the king, the father of AṬRÂSÎS, knew nothing of this matter. One day they saw our Lord Jesus Christ, and His mother MARY the pure and holy Virgin, and she took the two virgins and brought them to her Son as an offering, and He blessed them. And the king, the father of AṬRÂSÎS, departed to fight a battle, and when he came back he came to his daughter and said unto her, "Come, my daughter, cast incense to the god APOLLO before thou comest to thy marriage (?)." And AṬRÂSÎS the virgin said unto her father, "Why dost thou forsake the God of heaven and worship foul idols? Turn, O my father, to the God Who created thee and in Whose hand is thy soul and body." When the king her father heard these words, the like of which he had never heard from her before, he marvelled, and asked what had come to his daughter and what had changed her mind. And [his servants] told him, "It is YÔNÂ the virgin, the daughter of PHILASPHERON, who hath corrupted thy daughter's heart." And the king commanded [his soldiers] to burn them in the fire, and they dragged them out arrayed as they were in costly raiment wherein gold and silver were woven in cunning devices, and they did not strip them naked because they were daughters of kings. And there were many of their slaves, and their handmaidens, both small and great, who wept for them, and the men of the city also wept and were sorry for those virgins, and they begged them to submit to the king so that he might not kill them; but they would not turn from their good counsel, and their divine love. And straightway [fol. 69*b* 2] the soldiers dug pits in the ground and they lighted fires therein and the flames thereof rose to a great height. And the two virgins took each other's hand and they cast themselves into the fire, and the people saw them standing up in the fire with their faces turned towards the east, and they were praying, and after that they died. Now the fire was unto them as cool water. And certain believing men took away their bodies, and their countenances were unchanged, and their apparel was unscorched, and the fire had not touched the hair of their head; and they

laid them in a good place with great honour until the end of the days of persecution. And they built a fine church and laid their bodies therein, and great signs and wonders were wrought there through them. Salutation to the virgins AṬRÂSÎS and YÔNÂ who died in the fire holding each other's hand.

And on this day also died PHILIP the apostle, one of the Twelve Apostles. Now the lot fell upon this apostle to go to the country of 'AFRÂḲYÂ (PHRYGIA), and all the region round about, and he preached to the people thereof the Name of our Lord Jesus Christ, our God and Redeemer; and he worked miracles there which astonished the hearts [of men]. And when PETER and PHILIP drew nigh to the city a certain man in whom was an evil spirit received them, and he cried out, saying, "O Apostles of Christ, I will not let you go into the city." And PETER knew that [he was possessed of] a spirit of devils, [fol. 69*b* 3] and then and there he rebuked him, and Satan went out of him, and the man was healed and he followed the apostles into the city. Now there was above the gate of the city an exceedingly high pillar, and when they came to that gate PETER entreated God, saying, "I beseech Thee, O my Lord Jesus Christ, that this gate, and this high pillar and the things which are on it may fall down upon the earth in such a manner that the hand of a man may touch them." And at that moment the gate, and the pillar, and the things which were on it fell down upon the earth, and they appeared to be like the face of the earth. And PETER said unto the man from whom the foul spirit had gone forth, "Go up and cry out," and he cried out, saying, "Apostle of Christ, I will cry out as thou commandest me." And similarly he commanded him to speak with his mouth so that awe might fall upon the men of that city. And that man went up from the ground upon the pillar which had stood over the gate, and PETER said unto him, "In the Name of my Lord Jesus Christ let it be raised up," and at that very moment the gate raised itself up, and the pillar which was upon it, and the doors resumed the place which they had formerly. And the man cried out with a loud voice, saying, "O men who live in this city, assemble ye in the place where are the

Apostles of Christ, our Lord, that they may bless you and may entreat Him to forgive you your sins." And whilst the man was standing upon the top of the pillar and saying these words, there was an earthquake and lightning, and the men of the city were frightened, and they feared exceedingly, and they went into the houses, and caverns, and islands (*sic*), and [fol. 70*a* 1] the lightning pursued them wherever they went; and many men, and women also, died of fright at the noise of the thunder and the lightnings. And because of this groups of people came to the apostles, and they looked at them, their hands being stretched out, and they made supplication to God, and they fell on the ground and bowed low before them, saying, "O servants of God, we beseech thee to have mercy upon us." And the apostles made entreaty to God on their behalf, and the thunder ceased and there was no more lightning; and they all believed on our Lord Jesus Christ, and the apostles brought them to the knowledge of God, and after this they made them to enter the True Faith. And [PHILIP] went outside the city and turned the people to the knowledge of God, but those who did not believe on the Lord Jesus Christ took counsel together against PHILIP so that they might seize him and kill him. Now they enjoyed the favour of the king, and he would not allow them to enter into their alien city. When PHILIP came to them they rose up against him, and seized him, and shut him up in prison. And he used to laugh before them, and say unto them, "Why do ye go away from everlasting life, and why do ye not think about the salvation of your souls?" And they rose up against him, and seized him, and shut him up in prison; and they tortured him with severe tortures, and they suspended him head downwards, and he delivered up his soul whilst still under torture. And when they wanted to burn his body in the fire, an angel of God snatched it out of their hands whilst they stood looking at him, and he carried it to a place outside the city of Jerusalem. And when they saw this great miracle they all cried out [fol. 70*a* 2] with a loud voice, saying, "One is the Lord God of Saint PHILIP the apostle." And they were sorry and repented that they had tortured him, and they entreated God by day and by night

until the body of Saint PHILIP returned. And when they saw it they rejoiced exceedingly, and they came back to the Faith of our Lord Christ, and through the body of PHILIP God made manifest signs and miracles. Salutation to PHILIP and ELEUTHERUS.

And on this day also ELEUTHERUS, and his mother ENTIA, who belonged to a noble family of the city of Rômê, became martyrs. This holy man was brought up by a God-fearing bishop whose name was ANICETUS. When he was sixteen years of age he was made a deacon, when he was eighteen he was made a priest, and at the age of twenty years he was made bishop of the country of 'ÊLÊRÎḴÔS. In those days ANDRIANUS the emperor came to the city of Rômê, and when he heard about ELEUTHERUS he commanded PÎLḴĔS to bring him to him; and PÎLḴĔS found him in the church teaching the Word of God. When PÎLḴĔS heard the Faith of ELEUTHERUS, he believed and was baptized in the Name of Jesus Christ. When he had brought ELEUTHERUS to ANDRIANUS the emperor, he said unto him, "Offer sacrifice [fol. 70*a* 3] to the gods. Thou art a free man, why dost thou worship a man who was crucified?" And ELEUTHERUS said, "My freedom is the Cross of Jesus Christ, Who is the Creator of the heavens and of the earth." When the emperor heard this he commanded [his soldiers] to throw him into a red-hot oven and to shut him in; and they did so, and straightway the fiery oven was cooled; and [they threw him on the wheel, and] the wheel was broken. When the emperor saw this he marvelled greatly, and not knowing what to do he commanded the soldiers to throw him into prison. And a raven brought him food from the Garden (*i.e.* Paradise) and he ate and was satisfied. And when ILLYRICUS (?) the governor saw him, he believed in the God of Saint ELEUTHERUS, and they cut off his head with a sword. And ANDRIANUS commanded his soldiers to bring small horses, and to harness them to a chariot, and they tied ELEUTHERUS to the middle of the chariot, and they dragged him about until his limbs were cut to pieces. And straightway an angel of God came down and released him from his fetters, and

he took him into a high place, and he sat down with the wild beasts glorifying God. And straightway ANDRIANUS ordered his soldiers to hunt down the wild beasts that were in the mountain in which they had found ELEUTHERUS, and they took ELEUTHERUS to ANDRIANUS the emperor. When they had brought him to him the emperor commanded them to give him to the lions, and when the lions came they licked the moisture from his face and feet; and all the men of Rômê wondered. Now the lions had slain fifty hundred pagans. When the emperor saw this he was filled with wrath, and he commanded two soldiers to spear him [and they did so]. And his mother ENTIA also—after they had tortured her greatly, they speared her with him, and whilst she was embracing the neck of her son they delivered up their souls to God. [fol. 70*b* 1] Salutation to ELEUTHERUS.

XIX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the consecration of the church of Saint SERGIUS and Saint BACCHUS in the city of RÛṢÂFÂ. Now, Saint SERGIUS having been martyred in the city of RÛṢÂFÂ certain believing men took his body and prepared it for burial [and kept it] with them, and they lighted lamps before it; and it remained hidden with them until the end of the days of persecution when they brought it out and built a fine church for it. And there gathered together about him in the church fifteen bishops, and they consecrated it on this day, and many signs and wonders took place through it. And when they removed his body and laid it in the church there flowed forth from it scented unguent, the perfume whereof was exceedingly sweet, and it healed all the sick folk who received some of it in faith and in True Faith; and to this day a sweet odour floweth forth from his body. Salutation to the bishops who consecrated the shrine of SERGIUS.

[fol. 70*b* 2] And on this day also is the beginning of the

fasting service of the birth of our Lord and Redeemer Jesus Christ for all the Christians of Rômâ and 'AFRANGÎ (EUROPE ?), and Syria and Armenia, with the exception of the men of Egypt and Ethiopia and NÔBÂ.

And on this day also is commemorated Saint BARTHOLOMEW the apostle, one of the Twelve Apostles. And his preaching took place in the country of AL-KHÂRGAH (the GREAT OASIS), and at length he turned many to the knowledge of God. His martyrdom took place on the first day of Maskaram. Salutation to the fighting apostle who was tied up in a hair sack and cast into the sea.

And on this day also became martyrs Saints THEOPHILUS, and his wife PATRICIA, and their son DAMÂLÎS. This holy man was brought up in the fear of God and in the service of Christ. And certain men went and told 'ANTÎHÎPÔṬÔS, the governor, that he was a Christian, and the governor, who was in the temple of JUPITER, ordered his soldiers to bring him to him. When they had brought him the governor said unto him, "Whence art thou? What is thy faith?" And THEOPHILUS said unto him, "I am a Christian and I believe on my Lord Jesus Christ." And the governor said unto him, "Offer sacrifice [fol. 70*b* 3] to the gods so that thou mayest not die an evil death"; and THEOPHILUS said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded his soldiers to hang him up and to scrape his body until his bowels appeared, [and they did so,] but he was protected and did not suffer. Then the governor ordered them to light a fire and to cast him into it, [and they did so,] but when the saint had prayed in the midst of the fire, the fire was scattered and the saint came forth from it untouched thereby. And the governor seeing this ordered them to cast him into prison and to keep him under very strict restraint so that he might die of hunger, [and they did so.] Eight days after this his wife PATRICIA came to him carrying her boy, and she encouraged him to become a martyr and to die for the Name of Christ. And the governor went into the prison house to enquire if

anyone had given any food to Saint THEOPHILUS. When he opened the door of the prison house the sweet smell of incense met him, and he found Saint THEOPHILUS sitting upon a cushion which had been spread out, and three angels were with him, and they were eating milk and honey. When the governor saw this he was terrified and withdrew. On the following day the governor commanded the soldiers to bring THEOPHILUS to him, and he went, his wife accompanying him. And the governor said unto him, "Sacrifice to the god JUPITER." And THEOPHILUS said unto him, "I will only sacrifice to my Lord Jesus Christ." And the governor commanded the soldiers to throw him to the lions, [and they did so,] and the lions rushed at him and kissed his feet, but in doing this by the Will of God they wounded him slightly, and he delivered up his soul to God. And Saint PATRICIA took his body and put it into a chest, and the governor ordered his soldiers to take her into the amphitheatre [fol. 71*a* 1] and to give her to the lions, [and they did so.] When the boy DAMÂLÎS saw this he laughed, and said, "I believe in the Father and the Son and the Holy Ghost"; now the child spake being only five months old, and he was crowned by the lion. Salutation to THEOPHILUS and his wife PATRICIA, and Salutation to their son DAMÂLÎS, who though ignorant of the names of his father and mother shed his blood for Christ.

XX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father ANIANUS, Archbishop of the city of Alexandria, the second from MARK the evangelist. This holy man was a native of Alexandria and his parents were infidel pagans, and his trade was that of a sandalmaker. When Saint MARK the evangelist and apostle came into the city of Alexandria, by the Will and wisdom of God he struck his foot against a stone and broke the latchet of his sandals, and he gave the sandal to this Saint ANIANUS to sew for him. And when he took the sandal to sew it, he thrust his awl into it, and

it passed right through it and pierced his finger; and he said in the Greek tongue, "Îstâôs (Eis Theos)," which being interpreted is "One God." When Saint MARK the evangelist heard him mention the Name of God, he took up some dust from the ground and spat spittle upon it, and laid it [fol. 71*a* 2] upon the finger of ANIANUS and healed it immediately; and ANIANUS marvelled at this, and he took Saint MARK and brought him into his house, and he asked him about his name and Faith, and from what place he had come. Then Saint MARK began to tell him from the Old and the New Testaments concerning the Godhead of our Lord Christ, and His wisdom, and His being made man, and His Death and Resurrection, and the working of miracles in His holy Name. And he illumined the heart of Saint ANIANUS, and he believed in the Lord Christ, and the men of his house also, and they were baptized in the Name of our Lord Jesus Christ; and the Divine Grace of the Holy Spirit came down upon them. And they became devoted hearers of the doctrine of Saint MARK the apostle, and ANIANUS learned all the doctrine of the Church, and her ordinances and her Law. When Saint MARK the apostle wished to go to PENTAPOLIS to preach, he laid his hand upon the head of Saint ANIANUS and made him Archbishop of the city of Alexandria. And he used to preach to the men thereof, and baptize them secretly, and help the believers and strengthen them in the True Faith. And he set apart his own house for a church, and it is said, that this church, which is outside the city of Alexandria on the west, was known to Saint GEORGE the martyr. And this Saint ANIANUS sat upon the throne of MARK the evangelist twelve years, and he died in peace. Salutation to ANIANUS who protected his [fol. 71*a* 3] flock against the jaws of the ravening wolf, and received the reward of the shepherd in heaven.

And on this day also took place the consecration of the church of Saint THEODORE the general. Salutation to the consecration of thy church, O Saint THEODORE the martyr! Save me even as thou didst save the son of the Hebrew (?) woman.

XXI. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of our Lady, the holy Virgin MARY. Salutation to thee, O our Lady MARY.

And on this day also died Saint GREGORY, the worker of signs and wonders. This holy man came from the country of Rômê, and from his earliest years he was taught philosophy and the True Faith. He was a true Christian, and he remembered the end of this world, and the never-ending abidingness of the kingdom of the heavens, and he devoted all his mind to the salvation of his soul. And the bishop of that city asked him to help him in the work of his episcopate, but he did not wish for this for he used to flee from the praises of men; after this he fled to the desert where he fought a good fight. [fol. 71*b* 1] When the bishop of that city died [the priests] tried to make him bishop, but they could not find him; and when the people were gathered together, and GREGORY, the preacher of Divinity, was with them, a voice came unto them, saying, "Seek for GREGORY, the dweller in the desert, and set him over you." And they sought for him but found him not, and they continued [to seek for him] for many days. And whilst they were seeking for him in the desert and mountains, he was nigh unto them though they knew it not. And when they found him not they all with one accord agreed and took a Book of the Gospels and set it over them, and this Book which they set over them they named "GREGORY, the preacher of Godhead." And the angel of the Lord appeared unto this Saint GREGORY, and said unto him, "Rise up and get thee gone, for they have made thee bishop over them; and refuse not this thing, for it is from God." And he was unable to resist the Divine command, and he descended from the mountain, and went to them, and they went forth to meet him with great honour, and they carried out his enthronement. And God made manifest through him signs and wonders innumerable, and because of this he was called "GREGORY,

the worker of signs and miracles," because of the multitude of his signs and wonders. Now there was a certain small lake wherein two brethren used to catch many fish, which they sold for much money, and they disputed between themselves about the lake, each one [fol. 71*b* 2] saying, "This lake belongeth to me only." When they were unable to agree about it they came to Bishop GREGORY to make a decision about that lake for them, and he decided that they should divide the lake between them. And when they refused to agree together as he commanded them, and they would not do as the saint told them, but each continued to say, "I will take it for myself," straightway Saint GEORGE asked God concerning that lake. And the earth swallowed up the lake, and the water became dry land, and it remaineth so to this day. And the report of the signs and wonders which he used to work was heard in all the earth; and having finished his good fight he died in peace [and departed] from this fleeting world and entered into everlasting joy. Salutation to GREGORY whose odour is sweeter than cinnamon, and who dried up a lake about which two brethren quarrelled.

And on this day also died the holy father Abbâ COSMAS, the fifty-first Archbishop of the city of Alexandria. On this holy man came tribulation and much sorrow, and in his days great tribulation came upon the Christians. And about that time also the King of the Muslims put them to shame, for he commanded that the Christians [fol. 71*b* 3] and the Jews should not wear white apparel, and that they should distinguish themselves by wearing apparel the colour of indigo. And in the days of this holy father many signs and wonders appeared, and among them was the wonder of the figure of our holy Lady the Virgin MARY which was in the church of Saint SEVERUS in the desert of SCETE; this figure opened itself down on one side, and from it much blood flowed. And there were many figures [of the Virgin] in the country of Egypt from the eyes of which tears flowed in abundance, and those who have understanding and wisdom will know that this took place because of the tribulation, and trials and sorrow which came

upon the bishops and the believers. And after this God gave good days in the place of those days which were bad. And this father taught the believers continually, and he strengthened them in the True Faith; and he sat upon the throne of MARK for seven years and five months. He died on the twenty-first day of the month of Khĕdâr in the five hundred and seventy-fifth year of the martyrs (A.D. 859), and he was buried in a cave near DÔNÔSÔR. Salutation to thy upright episcopacy, thou on account of whose sorrow the figure of the Virgin shed tears.

And on this day also are commemorated the holy martyrs ALPHAEUS, and ZACCHAEUS, and ROMANUS, and JOHN, and THOMAS, and VICTOR, and ISAAC from the city of ESHMÛNÊN. [fol. 72*a* 1] Salutation to you, O ye bright stars of ESHMÛNÊN.

And on this day also died Abbâ JOHN of the city of ASYÛṬ. The parents of this holy man were glassmakers, and when this saint was born they brought him up under good admonitions and teaching; after he grew up they taught him the craft of the carpenter, and after a few days, when his father and his mother were dead, he departed to the saints Abbâ ISIDORE and Abbâ BAYMAN and adopted the garb of the monk; and he devoted himself so strenuously to fasting and prayer that his name was heard of in remote monasteries. Then the angel of the Lord appeared unto him and commanded him to go to his own country and to teach the people thereof the way of righteousness. Now he never left his cell except to receive the Offering. And one day two holy old men came to him, Abbâ ABZEL and Abbâ BĔSÔY, and before they had come near him he cried out from a distance, saying, "Peace to your visit, O my fathers," and he addressed them by their names though he knew them not. And they marvelled greatly. And Saint SÎNÔDÂ (SHENUTI), the pillar of Egypt, used to visit him often and embrace him. When the wicked pagans attacked the land of Egypt and war broke out, the Emperor THEODOSIUS sent the governor of Egypt who marched against them. And he sent to Saint JOHN and took his cross, and

[fol. 72*a* 2] the saint said unto the governor, "Fear not. Thou shalt conquer," and so it came to pass according to his word. And war broke out a second time against THEODOSIUS, and he sent [to enquire of] Saint JOHN [how it would end, and the saint said unto him], "Be not sad. Thou shalt conquer," and the Emperor MAXIMIANUS conquered them (*i.e.* the enemy). One day the Emperor THEODOSIUS commanded [his soldiers] to kill the men of ASYÛṬ and to plunder their city because of the great work of foulness which they had done. Now the angel of God made Abbâ JOHN to know this before the governor arrived. When the men of the city heard of the emperor's command they went up the mountain to Abbâ JOHN [and he said unto them], "Be not sad, for God will save you." When the governor arrived, he came into the cell of this holy man JOHN in order to be blessed by him, and Abbâ JOHN told the governor everything which the emperor had commanded; and when the governor heard this he was amazed and he prostrated himself before his holiness. And the governor had a son who was eighteen years old and who was possessed by the spirit of a devil, and he asked the holy man to heal him. And the holy man prayed over some oil and water, and having anointed him therewith he was healed straightway. Then the saint asked the governor to write to the emperor, and to abandon the slaughter of the men of ASYÛṬ, and the governor wrote a letter to him and gave it to Abbâ JOHN. And having taken the letter and gone into his cell, he prayed, and a cloud of light came and it took up Abbâ JOHN and brought him to the emperor, and when the emperor had a table prepared Saint JOHN threw the letter upon it. And the emperor took it and read it, and he found that it was the letter which the governor had written for Father JOHN. And having lifted up his eyes he saw a cloud of light above him, and he was terrified. [fol. 72*a* 3] Then he wrote a letter to the governor in his own handwriting and under his own secret sign, [telling him] to abandon the destruction of the city through the prayer of Abbâ JOHN. And the emperor threw his letter on the cloud, and those who were assembled there saw a hand receive it, and it went inside the cloud; and during that night the saint returned to the mountain; and on

the following day he gave the letter with the emperor's seal upon it to the governor. When the governor saw it he was amazed, and he praised God for the saving of the city, and he departed to his own country. And the fame of Saint JOHN being noised abroad a certain noble lady, a kinswoman of the emperor, went to him to be healed of her disease, and by his prayer she was healed. Then the Emperor THEODOSIUS died and the wicked MARCIAN reigned, and he brought tribulation upon our father DIOSCURUS. And Abbâ JOHN sent him a letter abusing him and cursing him because he had changed the Faith, and after a few days God killed him. When Abbâ JOHN was one hundred and twenty-five years old he knew that his [time of] rest had come, and as he was praying to God he fell forward on his face on the ground, and delivered up his soul into the hand of his Creator. And innumerable signs and wonders appeared at his grave. Salutation to JOHN who was arrayed in holiness.

[fol. 72*b* 1] And on this day took place the translation of the body of Saint DEBORAH, who is also called "TCHEBARÊ," of the city of DALBAT; her story is written in the book of her strife.

XXII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs COSMAS, and DAMIANUS, and their brethren 'ANTÎMÔS (ARITHIMUS), and LONDIUS (LEONTIUS ?), and ABRANIUS, and their mother THEODATA. These saints were natives of the city of DEYÔMÂ, in the country of Arabia, and came from the temple (?) which was built in the Name of the Son of God. Their mother was a woman who feared God, and she was compassionate and gave large gifts to the pilgrims. After the death of their father this widow brought them up and taught them the fear of God. Now COSMAS and DAMIANUS having learned practical philosophy (*i.e.* medicine) used to heal all those who were sick without fees

and without gifts, and especially those who were poor; and their three brothers departed to the desert and became monks. Now DIOCLETIAN denied Christ because of [the son of] the King of ḴUEZ (KHUZISTÂN ?), whom he had committed for safe keeping to a bishop whose name was GÂGYÔS. Abbâ GÂGYÔS took an oath to the Emperor DIOCLETIAN that the son of the King of ḴUEZ (KHUZISTÂN ?) had died in his house, and that he had buried him with his own hands, [whereas the bishop had connived at the prince's escape.] For this reason DIOCLETIAN worshipped foul and brutish idols, and commanded all the people [fol. *72b* 2] who were in his kingdom to worship idols. And certain men accused COSMAS and DAMIANUS of preaching in the Name of Christ in every city, and of ordering the people not to worship idols. And DIOCLETIAN sent letters commanding his soldiers to bring them to him, and they did so, and they handed them over to LÂSIUS the governor of the city, who tortured them severely with fire, and beat them cruelly with whips. Then he asked them questions about their three brothers, and when he knew the place where they were he sent men and they brought them and their mother also with them. Then he commanded the soldiers to torture the five of them on the wheel, and they did as he commanded. And after this they cast them into a red-hot fiery furnace, and they remained therein for three days and three nights and were unharmed. And they also cast them into the blazing furnace of the baths, and burned them upon [a red-hot] iron bed, but in spite of all these tortures they were not able to overcome them, and God raised them up whole and unharmed. When the governor was weary of torturing them, he handed them over to the emperor who also tortured them cruelly. And their mother encouraged them to endure, and she comforted them and she cursed the emperor to his face and his filthy idols. And straightway the emperor commanded the soldiers to cut off her head with the sword, and they cut off her head, and she received the crown of martyrdom in the kingdom of the heavens. And her body was cast out on the earth and no man dared to bury it. Then COSMAS cried out, saying, "O men of this city, [fol. *72b* 3] is there not among you one man who hath in him

sufficient mercy to hide the body of this poor old widow and bury it?" And straightway VICTOR, the son of ROMANUS, came, and he was bold enough to take her body and prepare it for the grave and bury it. When the emperor heard that VICTOR had buried her body he was wroth and he commanded his soldiers to drive him into exile in the land of Egypt where he received the crown of martyrdom. And as concerning COSMAS and DAMIANUS and their brethren the emperor commanded his soldiers to cut off their heads with the sword, [and they did so,] and they received crowns of martyrdom and life everlasting in the kingdom of the heavens. After the days of persecution were ended a church was built for them, and God made manifest many signs and wonders [through their bodies]. Salutation to the children of THEODATA, who are to be praised.

And on this day also became martyrs two hundred and ninety-two men, and nine and forty women who were companions of Saint COSMAS. Salutation to these martyrs.

XXIII. KHĔDÂR

[fol. 73*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great Saint CORNELIUS. This holy man was the captain of one hundred men in Caesarea of Palestine and he worshipped the stars. And when he heard the preaching of the apostles and saw the signs and wonders which God wrought by their hands, not one of which other men could do, and not one of which the gods whom they worshipped could do, his heart fell into despair and doubt concerning the gods whom he worshipped. And straightway he abandoned the worship of idols, and he fasted and he prayed by day and by night. And when he prayed he said also, "O God, since I am terrified at Thy knowledge, have mercy upon me, and guide me into Thy way." And he gave alms to the poor continually, and love towards all men was in his heart, and God

had compassion upon him, and sent to him an angel who comforted him and told him that his prayers and his alms had ascended before God and had been accepted by Him. And the angel of the Lord commanded him to send to the city of JOPPA, and to summon PETER the apostle from the house of SIMON the sewer, so that he might have mercy upon him and shew him the way of God; and he sent and brought him. And when PETER the apostle came to him CORNELIUS bowed down before him at his feet, and PETER the apostle raised him up, [fol. 73*a* 2] and said unto him, "I am a man even as thou art." And PETER found with him many of the people, and he instructed them and said unto them, "The Law of the Tôrâh (Pentateuch) prohibiteth us from mingling with the uncircumcised, but God hath shewn me in a vision and hath made me to know that it is not desirable for me to say who I am among men and that any man is unclean. For this reason I came to you when ye called me; what do ye want?" And CORNELIUS answered and said unto him, "Three days ago I was praying at the time of the ninth hour, and behold a man stood before me in white apparel, and he shone brightly. And he commanded me to call thee and behold thou hast come and we are all before thee to listen to whatsoever thou commandest, and what thou shalt command us to do from God." And PETER the apostle opened his mouth, and told him about Christ, and he informed him concerning the mystery of the working of His wisdom, and His being made man, and His Crucifixion and His Resurrection, and His Ascension into heaven, and the working of miracles in His Name. And CORNELIUS believed on our Lord Jesus Christ, and all his men, and his slaves, and many of the people who were with him, and they were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway the Holy Spirit descended upon them, according to the testimony concerning this matter in the Book of the Acts of the Apostles. Then CORNELIUS abandoned his business and rank in this world, and PETER gave him the position of a servant of Christ, and appointed him Bishop of the city of Alexandria. And CORNELIUS went there and preached in the Name of our Lord [fol. 73*a* 3] Jesus

Christ, and he shewed their error to those who worshipped idols, and he illumined their hearts with the knowledge of God, and he strengthened their hearts by working signs and miracles before them. And having baptized DEMETRIUS, the governor, he baptized all the men of the city; and he died in peace and received a crown like the apostles who preached. Salutation to CORNELIUS, one of the Seventy-[two] disciples.

And on this day also died OBADIAH the prophet, whose name being interpreted is "servant of God," and "he giveth thanks to God." This righteous man was a native of the city of SÛSEM (SHECHEM?) in the district of BÊT-KHĔRÛM (BÊTH-EPHRAIM?). He was the disciple of ELIJAH the prophet, and he endured many trials which came upon him, and he was saved from them (?) by patient endurance. He was the captain of the third fifty whom ELIJAH the prophet spared, and he went down and departed with him to AHAZ the king. After this he forsook the service of the king in the country and prophesied; and when he died he was buried with his fathers in peace. Salutation to OBADIAH who was clothed with the spirit of knowledge.

And on this day also was consecrated the church of MARÎNÂ. [This paragraph is wanting in the Bodleian MS.]

XXIV. KHĔDÂR

[fol. 73*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the FOUR AND TWENTY PRIESTS of heaven, who are round about the throne of God, who are priests indeed, and who are beings of the spirit and have no bodies. They are exalted above all the saints and the spiritual hosts. They are saints with God and they make intercession on behalf of the race of men, and they bring unto Him the prayers of the saints like incense in the censers which they have in their hands. And alms and oblations cannot ascend to God except through them even as

Saint JOHN the evangelist saith in the Vision of the Apocalypse, "I saw the place of Four and Twenty Elders round about Him, and they were sitting on four and twenty thrones; and on their heads were four and twenty crowns, and in their hands were four and twenty censers containing sweet-smelling incense, which is the prayers of the saints who dwell upon earth, and which they make to rise up before God, the Sustainer of the Universe." And he also saith, "And I heard Four Beasts praising and saying, Holy, Holy, Holy, Lord [God] of Hosts, the heavens and the [fol. 73*b* 2] earth are filled full of the holiness of Thy glory. And straightway the four and twenty priests of heaven fell down with their faces to the ground, and they took off their crowns, and they said unto Him, Glory, and honour, and thanks are fitting for Thee. And when a command went forth from God they fell down again with their faces to the ground, saying, Glory, and power, and judgement, and righteousness belong to our God" (Rev. iv and v). And because the doctors of the Church have found statements about these Four and Twenty Priests of heaven in the Holy Scriptures, and have seen stories told of them by the Apostles and in their Canon, saying that they are nigh unto God, they have ordered and ruled, saying, "The name of him that celebrateth their commemoration shall be revealed upon earth. And they shall entreat God on his behalf to forgive him all his sins." Therefore the doctors of the Church tell the people to honour the festival of the commemoration of the Four and Twenty Priests of heaven. Salutation to you, O priests of the Law.

And on this day 'AZḲÎR, the priest of NÂGRÂN, and eight and thirty men who were with him became martyrs in the days of the kingdom of SARÂBḤÊL, the King of ḤÂMÎR. And he commanded his soldiers to bring 'AZḲÎR to him, and they brought him into the prison house [fol. 73*b* 3] and shut the door on him, and he commanded the keepers of the prison that no man was to be taken in to him. And when Saint 'AZḲÎR had prayed, the doors of the prison house were opened, and fifty men came in, and he made a cistern of water there, and he baptized them therein in the Name of the Father and the Son

and the Holy Ghost. When SARÂBḤÊL the king heard this he commanded his soldiers to bring 'AZḴÎR out of the prison house and to take him to another place; and the holy man met a man whose name was CYRIACUS, who said unto him, "Good news for thee, O 'AZḴÎR; they are taking thee to martyrdom." When the king's guards heard this they bound CYRIACUS with 'AZḴÎR in fetters. And on the road they met two men, and they said unto him, "Baptize us for Christ's sake"; and 'AZḴÎR prayed to God, and water sprang up in the desert, and he baptized the two men and CYRIACUS. When they reached the desert the guards and their beasts lacked water, and they besought Saint 'AZḴÎR to entreat God on their behalf because they were short of water. And 'AZḴÎR prayed to God and straightway a cloud came and poured down rain into the water-holes to the depth of the hand, and seven hundred men and their beasts drank of that water and were satisfied. And they brought 'AZḴÎR to the King of ḤÂMÎR, and he said unto him, "What is this new doctrine which thou hast brought into my country?" And Saint 'AZḴÎR said unto him, "It is not a new doctrine, but one which the prophets have preached in the Book of the Law, and it hath been heard that the King of the Jews was crucified in the Christian Faith." And one of the Rabbânât rose up and said unto the king, "O my lord, command [thy soldiers] to take him into the city, and let them hang him upon [fol. 74*a* 1] a tree, and burn him alive"; and the king commanded according to his words. And when they had brought 'AZḴÎR to the city of NÂGRÂN they hung him upon a tree and lighted a fire [under him]. And when Saint 'AZḴÎR had prayed, his fetters were loosed and he went forth alive from the fire. And the Jews said also, "Come, let us stone him"; and the greater number of the Jews killed him by stoning, and the rest took swords and cut off his head. Thus Saint 'AZḴÎR finished his martyrdom and departed to everlasting life. Salutation to 'AZḴÎR.

And on this day also are commemorated ḴÂLTEW (CLAUDIUS ?), and GÂYYÔS, and 'ARTYÔ ('ASTARYÔS), and DIOSCURUS the martyr, who died on this day.

And on this day also died Abbâ YÔSÊF (JOSEPH) of the city of ṢÂNÂ. The parents of this holy man were rich in faith, and they had no son except YÔSÊF (JOSEPH); and they brought him up very carefully and piously, and they taught him the Books of the Church. Now his form and appearance resembled those of JOSEPH, the son of [fol. 74*a* 2] JACOB. When he had grown up there entered into his heart the remembrance of death and the transitoriness of the world, and he went into a monastery and became a monk, and a fighter in the spirit; he devoted himself to fasting and to prayer, and he shut himself in his cell, and never went out except on the day of the Sabbath, at the time of the Offering. And the report of him was noised abroad, and the men of 'ADYÂM came to him to receive his blessing. And his father and his mother had no news of him, and they continued to make supplication to God that He would enable them to find him; and when they heard the report of him they went to him so that he might pray for the discovery of their son. When they came to him he knew them, but they did not know him, and after the men had removed themselves he made himself known unto them, and commanded them to tell no man; and he comforted them and sent them away in peace. And God bestowed upon him the power to work signs and wonders, and at length Satan was envious of him. And he went to the governor of the city and told him that this holy man had much money, and the governor sent soldiers who bound the holy man in fetters and brought him to the prison house. On the following day when they looked for him they found the fetters thrown about on the ground; and the governor was terrified and bowed down at his feet and did reverence to him and sent him into his own house. After much strenuous fighting he died in peace, and signs and wonders which were innumerable appeared at his grave.

XXV. KHĔDÂR

[fol. 74*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr PHILOPATOR (which is being interpreted "lover of the Father") MERCURIUS, and this name also being interpreted is "servant of Jesus Christ." This holy man was a native of the city of 'ASLÊṬĔS, which was also the city of his father, and of his grandfather who were born therein, and he was brought up in the city of Rômê. Now the occupation of his father, and grandfather, and his kinsmen was that of hunters of wild beasts. One day they went out hunting, according to their custom, and they found two men with the faces of dogs, and they ate his grandfather, and they also wanted to eat his father, but the angel of the Lord prevented them from doing so. And the angel said unto them, "Touch him not, for from him shall go forth good fruit." Then the angel of the Lord surrounded them with fire, and being in tribulation, the two Dog-faces came to the father of Saint MERCURIUS, and they bowed low before him. And straightway God changed their [savage] nature to one of gentleness, and they became like sheep and went with him to the city. And after he had begotten the holy man MERCURIUS, and called his name "PHILOPATOR," the Dog-faces lived with them for many days, and then they became Christians; now the ancestors of the holy man had been in days of old pagans. And when they received the gift of Christian baptism, they called the father of the holy man "NOAH," and his mother "TÂBÔT," and PHILOPATOR "MERCURIUS." And the Dog-faces, according to what the angel of the Lord said unto them when he appeared unto them, were in subjection to the holy man MERCURIUS, and his father. And when the king heard the story of the Dog-faces [fol. 74*b* 1] and how God had changed their savage natures, [he ordered his soldiers to bring in wild beasts] before the king, and the Dog-faces destroyed all the wild beasts which the king brought before them. When the king saw this he was afraid of them exceedingly, and he asked the father of Saint MERCURIUS to entreat God to

remove from them their savage nature, and to make them to possess the nature of men; and he asked God, and God changed their nature and they became like men. Then the king took the holy father MERCURIUS and appointed him governor and captain of the army, and these Dog-faces were subject unto him, and all the people were afraid of them. After this a certain wicked king rose up and he wished to make war upon another king, and the king sent his soldiers to entice those Dog-faces and to bring them to him. And that wicked king who wished to make war on the king of the city wherein the father of Saint MERCURIUS lived, enticed them. And straightway he was angry with the Dog-faces, and he punished one of them, who became a martyr thereby, and the other fled. When the father of Saint MERCURIUS returned to the city he sought for his son and his mother and found them not. Now the king having heard that the father of Saint MERCURIUS was killed in battle, decided to take the mother of Saint MERCURIUS and marry her. And one of the soldiers of the king knowing what the king intended to do, went and told the mother of Saint MERCURIUS what the king had decided concerning her. When she heard this she asked him to take [her] out secretly, and she [fol. 74*b* 2] went out with her son the blessed MERCURIUS. And his father having sought for his wife and his son, and found them not, knew not in the least what had become of them. And the king was afraid because he thought that the Dog-faces lived with him, and that he would become angry and would turn them loose, and they would destroy all the city. And the king commanded his servants not to tell him that he intended to marry his wife. After this war broke out against the king, and the father of Saint MERCURIUS went out to fight, and the king took him prisoner. Now by the Will of God the King of Rômê was a Christian. And when he knew that the father of Saint MERCURIUS was a Christian, he spared him and did not kill him, and he made him governor of all the city of the MARDÔSÂWĔYÂN. And by the Will of God Saint MERCURIUS and his mother were in the city of Rômê, and when his father came into the church the mother of Saint MERCURIUS saw him and knew that he was her husband. One day

when they were sitting in the guest house the father of MERCURIUS and his soldiers rode out, and the mother of the blessed MERCURIUS dressed her son in the fine raiment which he used to wear in the royal city, and commanded him to go and mount the horse of the governor, that is to say of his father. And having mounted the governor's horse, the soldiers seized him and brought him before the governor, that is to say his father, who did not know that he was his son, and he was angry with him. And the mother of MERCURIUS came to her husband, now he did not know that she was his wife, and she said unto him, "We are strangers, [fol. 74*b* 3] and when I knew that thou wast a stranger I thought that my son might be with thee"; and when he asked her questions and enquired concerning her journey she told him that she was his wife. And straightway he knew her and he knew his son MERCURIUS, and he placed [him] in the church, and they lived there together. When the father and mother of Saint MERCURIUS died, the king took him and made him governor of the city of the MARDÔSÂWĔYÂN in his father's stead; and the one Dog-face that had remained with him up to the time he was appointed governor, used to go forth with MERCURIUS in battle. When they wanted to fight God used to restore to the Dog-face his original savage nature, and there was none who could stand before him. And there were given to this Saint MERCURIUS power, and great strength, and he was more renowned and more exalted than all the other officers of the kingdom. Now the Emperor of Rômê in those days was called DECIUS and he worshipped idols. And his enemies the Barbarians rose up against him, and he assembled his armies and went forth to fight against them; and they were as many as the sand of the sea, and the emperor was dismayed and was afraid. And Saint MERCURIUS said unto him, "Fear not, for God shall assuredly destroy our enemies and bring them into our hand." Now MERCURIUS saw before him in the battle the angel of the Lord, and he had a drawn sword in his hand, and he said unto him, "Conquer and fear not, O MERCURIUS." And after this a shining man in white apparel appeared unto him, and he had in his hand a drawn sword which he gave to MERCURIUS, saying, "When thou hast overcome

thine enemies remember the Lord [fol. 75*a* 1] thy God." And straightway MERCURIUS conquered his enemies and returned in great joy. Then the angel of the Lord appeared, and said unto him, "Why hast thou forgotten and hast not remembered the Name of the Lord thy God?" And the period of the war being ended the Emperor DECIUS wanted to offer up incense to the gods on behalf of himself and his army. And Saint MERCURIUS tarried behind, and did not go forth with the emperor to the festival in the temple. And a certain man informed the Emperor DECIUS and said unto him, "Saint MERCURIUS hath not come with thy army, and he hath not associated himself with the offering of incense to the gods." And the emperor sent straightway and had MERCURIUS brought to him, and he marvelled at him, the love for him having forsaken his heart. And the emperor said unto him, "Why hast thou forgotten thy love for me and hast not come with me to offer incense to the gods?" And straightway Saint MERCURIUS cast his girdle and his military attire down before the Emperor DECIUS, and he said unto him, "I will not deny my Lord Jesus Christ, and I will not bow down to filthy idols." And when the Emperor DECIUS heard this he was exceedingly wroth, and he commanded his soldiers to beat him with rods made of green palm wood, and with ox-hide whips; and they did as the emperor commanded. And straightway the emperor was afraid lest the people of the city should rise up against him, and he bound him in irons and sent him to Caesarea in Cappadocia, and he commanded the soldiers there to torture him severely and to cut off his head with the sword. And they tortured him there, even as the emperor commanded, and they cut off his head with the sword, and he finished his fight and received the crown of martyrdom in the kingdom of heaven. [fol. 75*a* 2] And after he had received an incorruptible and heavenly crown, and had entered into life everlasting, churches were built to him in all the ends of the earth, and God made manifest in them signs and great wonders. And some of his miracles took place when JULIAN, who denied our Lord Jesus Christ, was reigning, and in the days of Saint BASIL, Bishop of the country of Caesarea and Cappadocia, even as it is written in

one of the works of Saint BASIL. Now JULIAN the infidel had inflicted very great tribulation upon those who believed in our Lord Jesus Christ, and he was wroth with Saint BASIL and shut him up in prison, and he multiplied his works against the believers. And Saint BASIL gathered together the believers and he prayed and made entreaty unto God concerning JULIAN the infidel, and he made intercession with Saint MERCURIUS. And God heard his prayer and sent His great and holy martyr MERCURIUS, and he came riding upon a horse and he speared JULIAN the infidel with his spear in his head, and the emperor died an evil death during the war in the land of Persia. And when Saint BASIL had seen this vision in the picture of Saint MERCURIUS he rejoiced with very great joy. And he came into the place wherein was the body of the great martyr Saint MERCURIUS, and whilst he was sitting down there and thinking about what he had seen, straightway the sword and the spear of Saint MERCURIUS returned to their places, and from them there dropped so much blood [fol. 75*a* 3] that the whole space beneath the picture of Saint MERCURIUS was full of it. And straightway Saint BASIL cried out and said, "O martyr of Christ, to Whom be glory! hast thou indeed killed JULIAN the enemy of righteousness?" And Saint MERCURIUS in the picture bowed his head before the face of Saint BASIL as much as to say, "Yea, I have killed him." And Saint BASIL multiplied his praises of God, and he paid Him honour and gave thanks unto Him. And Saint MERCURIUS wrought very many signs and wonders. And there was a certain young Muslim who was a son of one of the officers of the city of MĚSR (CAIRO), and he was learned in the Law of the Muslims and in their books. And one day he passed along the river bank and met a certain man who had been originally a Muslim but had since been baptized with Christian baptism. Then one of the king's guards seized him, and he made ready a deep pit and lighted a great fire therein in order that he might burn him in it; and many men gathered together to see him [burnt]. And that young Muslim drew nigh unto the martyr whom the royal guard had seized, and he said unto him, "O infidel, why dost thou run to enter into Sheol? At thine end thou wilt sit in the fire of Gahannam,

because thou dost attribute a Son to God, and dost confess Three Persons. Hearken unto me and abandon thy blasphemy and thine abominable words." And the Christian answered and said unto him, "We Christians are not infidels, but we worship One God, and He is Father, and Son, and Holy Ghost. The Son is not alien to God His Father, [fol. 75*b* 1] for He is His Word. Likewise the Holy Spirit, the mystery of our Faith, is wonderful, and is hidden from you, because your heart is not able to bear Him, and thy heart at this moment is dark and the light of the Faith illumineth it not. But I can see that after a few days the light shall draw nigh unto thee, and that the light of Christ shall shine in thine heart. And thou shalt fight spiritually even as do I for His Name, and thou shalt feel the same pain which I am now suffering." When the Muslim heard his words he was exceedingly wroth with him, and he put off his sandals from his feet and buffeted the face and mouth and head of the Christian and punished him severely, and he said unto him, "What thou sayest shall never happen to me, O thou infidel." And the blessed man answered and said unto him, "Needs must that thou remember what I say unto thee." And straightway they cut off his head with the sword, and they threw his body into the pit of fire, and the flames of that fire mounted upwards and became like a great wall. And the body of the Christian remained in that fire three days and three nights, and the royal guard watched him by day and by night, and afterwards they found the body and it was tried like gold and the fire had not touched it at all; and they told this to the king, and he commanded the soldiers to bury the body. And the young Muslim went into his house being sorrowful, and he neither ate nor drank. And his father, and mother, and brethren gathered about him, and they said unto him, "What hath happened to thee? Why dost thou neither eat nor drink?" And he told them what the martyr of our Lord Jesus Christ had said unto him, and they comforted him, and they said unto him, "Put aside the word which this erring man [fol. 75*b* 2] spake unto thee, and dismiss his prediction from thy heart"; but he was in no wise comforted. And in those days that young Muslim saw many Muslims, and they were wishing

to go to the tomb of their lying prophet, and he said unto his father, "I should like to go with them"; and his father rejoiced exceedingly at these words, and he gave him one hundred *dînârs*, and committed him to the care of his friend, and the young man departed. And as the young man was journeying with his friend, he saw a vision one night, and it seemed that an aged monk, shining with light, stood up by his side, and that he said unto him, "Come, follow me that thou mayest be saved"; and the monk appeared again on the second night, and again on the third night, and each time he spake unto him as above. When they had finished their business, having arrived at their destination, they turned back, and journeyed for a period of six days in the desert. And as they were travelling by night the young man got down from his camel because of a bodily need, and his companions left him and departed; and he remained by himself lost in the desert, and he wept, being afraid lest the wild beasts should eat him. Then he remembered the church of Saint MERCURIUS the martyr in the city of MĚSR (CAIRO), which was near his father's house, and he said in his heart, "Every man makes vows to him, and he fulfils for them everything which they ask him." And straightway the young man said, as he wept, "O MERCURIUS, martyr of Christ, if thou wilt deliver me from the wild beasts of the desert, and wilt bring me out safe from the desert, I will become a Christian." And having said this, behold there came unto him a young man riding upon a horse, and his appearance was exceedingly goodly, and he was wearing glorious apparel, and his loins were girt with a girdle [fol. 75*b* 3] of gold, and he stood before him and said unto him, "Whence comest thou? Why art thou alone and lost in this desert?" And he said unto him, "I got down [from my camel] because of a bodily need, and they left me and departed." And the man on the horse said unto him, "Come, get up behind me on this horse," and he mounted the horse with him, and the horse flew through the air, and brought them quickly to the church of MERCURIUS the martyr in the city of MĚSR (CAIRO). And the doors of the church flew open to him, and he went in with him on the horse, and he brought him to the martyrium of the sanctuary, and

then disappeared from him and was no more seen. And the young Muslim stood up in the church frightened, and he said in his heart, "Is this one of the churches of the Christians?" And he saw the lamps burning before the picture [of the saint], and this seemed to him to be a dream, and he said, "Am I not still sitting down in the desert?" And he remained in the sanctuary until the dawn. And the steward of the church came and found him standing in the sanctuary, and he thought that he was a thief, and the steward wanted to cry out, but the young Muslim made a sign to him with his hand, and he said unto him, "Come to me"; and the steward went to him. And the young man said unto him, "What is this place?" And the steward said unto him, "This is the church of Saint MERCURIUS of MĔSR (CAIRO)." And the young man said unto him, "Is this the city of MĔSR (CAIRO)?" And the steward said unto him, "Yea," and he added, "It seemeth that thou art too stupefied to talk to me; but now, O my brother, make me to know what hath happened to thee." Then straightway courage returned to the young man, and he said unto him, "How can I help being stupefied? seeing that during the past night I was in such and such a desert. And I have no knowledge whatsoever of how I came here; only God [fol. 76*a* 1] knoweth." When the steward heard the name of that desert he marvelled, and said unto the young man, "Did I not say rightly that thou art stupefied, and that thou dost not know what thou art saying? The journey from that desert to this place occupieth twelve days. Verily thou art a thief, and it is the might of the blessed martyr MERCURIUS which hath seized thee and bound thee here without ropes and fettering irons. This MERCURIUS the blessed martyr forsook the glory of this world and thrust it away, and the infidels tortured him with severe tortures for the Name of Christ, and the martyr died and God received him into His kingdom, and churches are built in his name everywhere; and in them the saint praiseth God, and maketh intercession for all men. And for all those who commit themselves to him in prayer he maketh intercession, and he maketh manifest miracles." And the young man said unto the steward, "What are his form and features like?" and the steward said

unto him, "He resembleth thee in stature"; and then he shewed him the picture of the saint. When the young man saw the picture of Saint MERCURIUS the martyr, he said unto the steward, "Verily this is the holy man who appeared unto me in the desert, and who bore me on his horse, and brought me hither. And behold, this is the girdle of gold wherewith I saw his loins girt." And he said unto the steward, "Behold, I tell thee that I am a Muslim, I belong to this city, and the name of my father is RAGÂ, the judge; this miracle is sufficient to make me become a Christian. And now hide me, and do not reveal my business to any man. And also bring me an aged [fol. 76*a* 2] priest that he may teach me the way of God, and may strengthen me in the True Faith, and may bring me...." And the steward put him in a place by himself, and brought to him a priest, even as he said, and the priest baptized him with Christian baptism, and brought to him the Books of the Church and the Gospel; and he remained thus. And about one month after this those men who had journeyed to MECCA arrived, and all the Muslims who were their kinsmen went out to meet them. And the judge, the father of the young man, met the friend, who wept bitterly, and he told the judge how his son had stayed behind in the desert, and how they had left him and come on. When his father heard this he rent his garments, and his brethren and the young men also rent their garments, and they sat down and mourned for three days. After this a certain Muslim woman saw the young man who had become a Christian coming out of the church of Saint MERCURIUS. And a Muslim (*sic*) went and told his father and his brethren [this], and said unto them, "If it were not that your son died in the desert on the MECCA road, I should be inclined to say that the young man whom I saw this day by the church of Saint MERCURIUS the martyr was he; he was wearing the white apparel which the monks wear, and in truth he was like your son." When the father and mother and brethren of the young man heard this they rose up, and went [there] and found him, and they seized him, and said unto him, "What hast thou done? And why hast thou put me to shame among the Muslim nobles?" And he said unto them, "I am [fol. 76*a* 3] a Christian, and I

believe in our Lord Jesus Christ, the Son of the Living God, the Most High; blessed be His Name!" Immediately he had said this they punished him very severely, and they cast him into a dark pit, and he remained there for seven days and seven nights without food and drink, and they poured urine upon him and cast the filth from their houses on him. And his mother wept over him day and night, and by reason of her excessive weeping they drove away the young man, and he departed to the desert of SCETE, and he dwelt in the desert of Abbâ MACARIUS for a period of two years, and he fought a strenuous fight, and devoted himself to the ascetic life. After this a certain monk said unto him, "Would it not be profitable to thee without [delay] to go to the city of MĔSR (CAIRO) and proclaim thy Faith openly?" And he rose up and went to MĔSR (CAIRO), and his father seized him and took him to King ḤAKEM, who is called "Governor" (*i.e.* Khalîfah), and he said unto him, "Our son hath forsaken the Muslim faith, and hath entered the Christian Faith." And the Khalîfah said unto the young man, "Is this true what they say about thee?" And he told the Khalîfah what had happened to him in MECCA, and how Saint MERCURIUS had appeared unto him, and how he had seated him with himself on his horse, and how he had brought him into his shrine in the twinkling of an eye and had taken him into the church of MĔSR (CAIRO), and how he had seen the picture of the saint in the church, and how he knew that it was he who had appeared unto him in the desert. And when ḤAKEM the Khalîfah, the infidel, heard this he spake many words and he feared with a great fear. And he said unto the young man, [fol. 76*b* 1] "What dost thou want?" And he said unto him, "I ask thee to give me authority to build a church in the name of Saint MERCURIUS the martyr"; and the Khalîfah gave him authority to build a church there in the name of MICHAEL the archangel, and he built a second church —in the name of MERCURIUS the martyr, and great signs and wonders took place therein. And he composed two books, one on the Grace of God and the gift of the Holy Spirit, and the other on the True Faith. And he vanquished in debate the wicked, and the pagans, and the Muslims, and he pleased God

and died in peace. Now the name of this young man was "JOHN," which was given to him when they baptized him. All this took place through the prayer of Saint MERCURIUS the martyr, and the multitude of his miracles. Salutation to MERCURIUS of Rômê, who rode a black horse.

And on this day also are commemorated ACARIUS and ROMANUS.

[And on this day died SABLA WANGÊL, Queen of Ethiopia.]

XXVI. KHĔDÂR 12/2

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PELARIANUS (or BALARYÂNÔS, *i.e.* VALERIANUS) and his sister TÂTBÛSYÂ became martyrs. This [fol. 76*b* 2] holy man PELARIANUS was a native of Rômê, and his parents were infidels. They married him to a maiden who was the daughter of one of the rich nobles of Rômê, and the name of that maiden was KÎLḲĔYÂ, and she was a Christian and worshipped the Lord Christ. And when he went to her in the marriage-chamber he loved her dearly, and as soon as she saw that he loved her dearly she began to reveal to him the Faith of Christ, and he believed through her, and was baptized with Christian baptism. And when he shone brightly and became strong in the Divine Grace he taught his sister TÂTBÛSYÂ, and she was baptized with Christian baptism. And Saint PELARIANUS fought a great spiritual fight, and at length the angels would come and visit him always, and they would reveal unto him everything which he wanted [to know], and they would teach him concerning hidden things before they came to pass. When DIOCLETIAN the infidel reigned he inflicted persecution upon the Christians, and tortured them, and he slew many of them and they became martyrs. Now this holy man and his sister used to go round and take up the bodies of the martyrs and prepare them for burial, and bury them. And a certain evil man having learned concerning them

went and accused them to MASIUS, the emperor's friend, and the emperor commanded his soldiers to bring them to him. When they arrived they stood up and he questioned them concerning their Faith, and they confessed that they were Christians and did not deny it. And he promised them very many things if they would deny our Lord [fol. 76*b* 3] Jesus Christ, and worship idols, but they would not listen to his commands, and they did not want his promised gifts. And the emperor loved them and he said unto them, "If ye will not hearken unto me, and will not sacrifice to my gods, I will torture you with very many kinds of torture"; and they were not afraid of his tortures. When the governor saw their endurance and fortitude, he delivered them over to the headsman to cut off their heads. And when they had cut off their heads, those who were standing there saw shining angels meeting their souls with great joy. When the governor saw this he believed in our Lord Christ. And the emperor shut the governor up in prison for three days, and on the fourth day he had him brought out from the prison house and ordered the headsman to cut off his head; and [he did so] and the saint received the crown of martyrdom in the kingdom of the heavens with PELARIANUS, and his wife KÎLḲĔYÂ, and his sister TÂTBÛSYÂ. Salutation to PELARIANUS who buried the bodies of the martyrs, and to his wife KÎLḲĔYÂ and his sister TÂTBÛSYÂ.

And on this day also is commemorated GREGORY, Bishop of the island of NÛSÎS (NYSSA). Salutation to GREGORY, Bishop of the city (*sic*) of NÛSÎS (NYSSA).

[fol. 77*a* 1] And on this day also the men of NÂGRÂN and Saint KHÎRÛṬ their father were martyred in the fifth year of the reign of the Emperor JUSTINUS, when Abbâ JOHN was Archbishop of Jerusalem, and Abbâ TIMOTHY was Archbishop of Alexandria, and Abbâ TIMOTHY was Archbishop of Constantinia, and EUPHRASIUS was Archbishop of Antioch, and KÂLÊB the righteous was King of Ethiopia. And in those days there reigned in SÂBÂ a Jew whose name was PHINEHAS, and he was an infidel and a man of iniquity, and one who shed the

blood of men. In ancient times the country of SÂBÂ was under the rule of the Kings of Ethiopia, and the Roman Emperors VESPASIAN and TITUS having driven out the Jews subsequently inherited it. And by the side of the country of SÂBÂ was a very great city wherein lived very many believers and men who confessed Jesus Christ. And there came that Jewish king to destroy the holy and Christ-loving city, and to plunder the houses of the Christians. When he came to the city he saw the sign of the Cross all round on the walls thereof, and upon the gates and ramparts thereof were standing large numbers of mighty men of war, and the heart of the Jewish king was filled with rage. And he wished to go into the city but was unable to find any means of so doing, because God had strengthened it, but he slew the slaves who were working the ground, and whom he found outside the city, and he carried off their children into captivity, and gave them over to forced labours. And that Jew who was as foul as Diabolus, the Adversary, sent a message to the men [in the city] saying, "I swear unto you by the Name of the Lord God, and by the Tôrâh, and by the prophets, that I do not wish to do [fol. *77a* 2] you any harm, and I do not wish to ill-treat any man of this city, and I do not wish to shed one drop of blood. But I want to see the buildings of the city, and the broad spaces thereof, and the market-places"; and the people of the city believed his word. Then KHÎRÛT, the son of KÂ'AB, said, "Do not believe the word of this infidel Jew, for he is a man of iniquity, and do not open the gates"; and the people refused to listen to him and they opened the gates. As soon as the Jew had entered the city he commanded [his men] first of all to plunder the goods of the men of the city, and to light a fire so large that its flame reached unto heaven. Then he commanded them to bring to him Abbâ PAUL, Bishop of the city, and when they told him that he was dead, he made them bring the bishop's bones out of the grave and had them burned in the fire. Then he assembled the priests, and the deacons, and the monks, and the widows and those who were being taught, who passed day and night in reading the Holy Scriptures. [All] these he cast into the fire, and they were in number four hundred and twenty-six souls. Now he

wanted to frighten the Christians by this act. Then he commanded his men to put a collar round the neck of Saint KHÎRÛT, and to load his hands and feet with fetters; and he fettered also all the nobles and chief men of the city. And he commanded a crier to go through all the city, crying, "Whosoever will not deny Christ shall die an evil death." When the holy Christians heard this they cried out, saying, "Far be it from us! We will not do this thing. We will not deny Christ our God; in Whom we have believed, and in Whose Name we have been baptized." When that filthy Jew heard this he killed men and women, young men and maidens, [fol. 77*a* 3] and babes and old men, in all four thousand four hundred and fifty-two souls. And as for the remaining women he commanded his soldiers to cut off their heads with the sword; now they were in number two hundred and twenty-seven souls. And then he seized Saint DEMÂḤÂ, the daughter of RÂBE'A, the wife of Saint KHÎRÛT. Now this woman was very beautiful, as were her two daughters, and the sun had never touched them except when they sat in the verandah of their house. And they stood before the [Jew] king, and he was unable to persuade them by means of his crafty promises to deny their Faith; and when they refused he commanded his soldiers to strip off their veils, and the women of the city wept for them. And one of her two daughters, the younger, a maiden of twelve winters, spat in the face of the king; and a soldier who saw her drew his sword and cut off her head and the head of her sister. Then the filthy Jew commanded his soldiers to make Saint DEMÂḤÂ to drink the blood of her daughters, and as she tasted it she said, "I thank Thee, O my Lord Jesus Christ, Son of the Living God, that Thou hast made Thine handmaiden taste the blood of the Offering of her daughters." And the king commanded them to cut off her head with the sword, and she finished her martyrdom there. Then the king commanded them to bring to him Saint KHÎRÛT, and those who were with him in the prison house; and they were in number three hundred and forty men. And the Jew tried to force Saint KHÎRÛT to abandon his Faith, but the saint answered and said, "Eight and seventy years have I served my Lord Jesus Christ, and I have come to the fourth

generation. And this day I shall rejoice if I become a martyr [fol. *77b* 1] and if I die for His holy Name. I did tell the people not to put any confidence in thine oath, and that thou wast a liar, but they would not believe my words. Moreover, it is the good pleasure of Christ that hath brought me into this fight." When the Jew king heard this he was furiously angry, and he commanded his soldiers to take him into the valley and to cut off his head there. When Saint KHÎRÛṬ heard this he prayed to God to strengthen the empire of Rôm and the kingdom of Ethiopia so that they might destroy the kingdom of the filthy Jew. And he blessed the people and embraced them, and then the soldiers cut off the heads of the saints. And there was there a certain woman who was a Christian, and she had a child of five winters, and she took some of the blood of the saints and smeared herself and her son therewith. And when the soldiers saw this they carried them bound to the king, and he threw the woman into the fire, but the Jew took the boy and he said unto him, "Dost thou love me or Him that is called Christ?" And the boy said, "I love Christ, and I am the slave of Him only; let me go that I may depart to my mother." And when the Jew held him fast the child bit his foot, and the king snatched him up and cast him into the fire and he became a martyr. And they also brought a woman who was carrying a child ten months old, and his mother said unto him, "I cannot give thee to this fire"; and the child said unto her, "O my mother, let us depart quickly into everlasting life; we shall only see this fire to-day," and they cast the woman into the fire with her son. And [the king] saw his soldiers fighting against the Christians and destroying them, some by means of fire, and others with the edge of the sword until at length all [fol. *77b* 2] companions of the Jews were exhausted. Then there appeared in the heavens a fire which filled the whole sky for forty days and forty nights. And when the Jew king had entered into his city he sent messengers unto the [neighbouring] kings boasting of his valour. When JUSTINUS, Emperor of Rômê, heard this, he sent a letter to TIMOTHY, Archbishop of Alexandria, calling upon him to send instructions to KÂLÊḆ, King of Ethiopia, to make war on that Jew, and to avenge the blood

of the people of NÂGRÂN. When KÂLÊB, the King of Ethiopia, heard this, he departed into the country of the Jew king with many soldiers, and many ships, having received the blessing of Abbâ PANTALEON of the Cell. Having arrived in the country he destroyed all the city of the King of SÂBÂ, and he left nothing therein, neither man nor beast. And he rebuilt the city of NÂGRÂN, and established the commemoration of the martyrs thereof. And he sent glad tidings to JUSTINUS, Emperor of Rômê, and to TIMOTHY, the Archbishop, and there was great joy, and they gave thanks unto Christ. Salutation to the bright STARS OF NÂGRÂN who have illumined all the world.

And on this day also died Saint ÎYASÛS MÔ'A, and on it GÊLYÔS, and MÂYEN, and MEKWÂS, and MÂRYÂLES are commemorated. [fol. 77*b* 3] Salutation to ÎYASÛS MÔ'A, who for forty years never slept on his side.

XXVII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JAMES the "chopped" became a martyr. This holy man was one of the soldiers of SAKRÂD, the son of SÂPÔR (SAPOR), King of Persia, and he was a friend of the prince, who loved him exceedingly, and took counsel with him about all his affairs; and for this reason his heart inclined towards Saint JAMES, and he made him worship the sun and fire. When his mother and his wife and his sister heard that he had become one with the king in his acts and in his faith, they wrote to him a letter, saying, "Why hast thou forsaken the Faith of our Lord Jesus Christ, and dost worship natural objects which have been created, that is to say, the sun, and the moon, and fire? Know that if thou dost continue to hold the faith of the King of Persia, we shall become strangers to thee." When he had read their letter he wept bitterly, and he said, "If I continue to be of this opinion I shall become a

stranger to my mother, and to my household and kinsfolk. But, however, how can I approach my Lord Jesus Christ?" And he began to read Christian books, and he wept and forsook the service of the king. And certain men told the king and spake unto him, saying, "Behold thy friend JAMES hath forsaken thy service, and thy love, and the [fol. 78*a* 1] worship of the gods." And the king sent a messenger to bring him to him, and when he had come he set him before the king, and the king said unto him, "Why hast thou forsaken my service?" And Saint JAMES said unto him, "Our Lord Christ saith in the Gospel, 'Whosoever confesseth Me before men, him will I confess before my Father Who is in heaven. Whosoever denieth Me before the face of men, him will I deny before the angels of God' (Matthew x, 32). Therefore have I left thy service, and thy love, and the worship of thy gods, and I worship my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens, and the earth, and the sun, and the moon, and the stars, and the seas." When the king heard this he was exceedingly wroth, and he commanded his guards to beat him very severely, and they did so until his blood ran down on the ground like water; but he could not turn from his good counsel. And the king commanded them to cut off his members with knives, and they cut off the ten fingers of his hands and the ten toes of his feet, and his arms. And they cut him up into thirty-two separate pieces, and as each piece was chopped off, he sang and glorified God, saying, "O God of the Christians, my Lord and King Jesus Christ, receive Thou the branches of the tree according to the greatness of Thy compassion. When the master of the vineyard pruneth the vines he leaveth slips behind him, and these sprout in the month of Nêsân, that is to say Mîyâzyâ (April–May), and the vine putteth forth [new] roots and spreadeth abroad." When only the head, and breast, and loins of the holy man were left, and he knew he was nigh to the giving up of his soul, at that moment he prayed to God for the world, [fol. 78*a* 2] and for the people therein, and that He would teach them and have compassion upon them. And he said, "There is left to me neither limb nor hand which I can lift up to Thee, O Lord;

behold my limbs have been cast away before me, O Lord receive my soul." And straightway our Lord Jesus Christ appeared unto him and comforted him, and strengthened him, and immediately his soul rejoiced and was glad. And before he delivered up his soul one of the guards made haste, and cut off his head with a sharp sword, and Saint JAMES received the crown of martyrdom in the kingdom of the heavens, and he departed to the habitation of light, to Christ Who loved him. And certain God-fearing men took his body and made it ready for burial and wrapped it in costly cloths, and they laid it in a pure place. When his mother and his wife and his sister heard that he had become a martyr they rejoiced with great joy, and they came to the place where his body was, and they embraced it and wept over it, and laid splendid cloths over it and sweet scents and unguents. When the days of Saints HONORIUS and ARCADIUS and other kings arrived, they built in his honour churches, and monasteries and nunneries. When the King of Persia heard the report of those monasteries, and the stories of the martyrs and their bodies, and what great signs and wonders had appeared through them in every place, he commanded his soldiers to burn the martyrs' bodies in every place with fire, and not to allow anything of them to remain in the country of his dominion. And certain believing men came and carried away the body of the saint, and they carried it and brought it to Jerusalem, and deposited it there. And then they brought it to PETER, Bishop of the city of [fol. 78*a* 3] RÔḤÂ (EDESSA), and it remained with him until MARCIANUS reigned, and then Saint PETER took it and brought it to the country of Egypt, and deposited it in the city of BEHENSÂ, where it remained for a few days with certain brethren. And whilst these men were praying at mid-day, and the body of Saint JAMES was in their midst, straightway Saint JAMES appeared with many of the martyrs of Persia, arrayed in Persian apparel; and they sang with them, and they blessed them, and then they disappeared. And before they disappeared from their sight Saint JAMES said unto them, "My body shall stay here even as God commandeth." After this Saint PETER the bishop wished to return to his own country, and he took

the body of Saint JAMES with him, and he carried it to the sea and laid it in a ship, but the voice of Saint JAMES went round about, saying, "My body shall stay here." And straightway the body of Saint JAMES was snatched out of their hands, and returned to the place wherein it had been, even as God commanded; and great signs and wonders took place through the body of Saint JAMES. Salutation to Saint JAMES who was cut up into thirty-two pieces.

And on this day also Saint TIMOTHY, a native of BANḤÔR, became a martyr. [fol. 78*b* 1] This holy man was a fearer of God from his youth, and he devoted himself to fasting and prayer. He had a wife whose name was MÔRÂ, the daughter of his father's brother, and she was very beautiful, and she gave him pleasure by all her works and they lived together for many days in love and happiness. Whilst they were living in this state of quietness the Imperial Edict of the wicked DIOCLETIAN went forth into all the countries of his Empire ordering the heathen temples to be opened and the churches to be closed. When Saint TIMOTHY heard this he rejoiced exceedingly, for he had been waiting for this time, and he told his wife what he was going to do; and she said, "God's Will be done." Then he rose up and prayed to God to prosper his way, and as he was sleeping that night our Lord Jesus Christ appeared unto him, and He said, "Peace be unto thee, O My beloved TIMOTHY, behold I have numbered thee among the number of the righteous. Rise up now, and take thy wife, and go to the city of BEHENSÂ, and confess the Name of Christ before all the people who worship idols." When he awoke he told his wife what he had seen, and she told him that she had dreamed even so. Then they rose up together and came to QUILQUILIANUS, the governor, and they found him celebrating a festival with singers and dancers who were performing before him. Then the soldiers seized TIMOTHY and set him before him, and his wife was following him. And the governor spake unto him with gentle and persuasive words and tried to make him worship idols, but the saint reviled him and his foul faith; therefore [fol. 78*b* 2] was the governor angry and he commanded

them to cast him into prison. After a few days the governor had him and his wife brought out and beaten with whips until their blood ran down on the ground like water; and his wife finished her strife under this torture. And Saint TIMOTHY he treated with gentleness because he wished to make him agree to worship idols. And when he refused to do so the governor had the saint's body smeared with oil and grease, and cast him into a red-hot fiery furnace. And whilst the holy man was in the fire GABRIEL, an angel of God, came down to him from heaven, and delivered him from this torture. Then the governor cast the saint into the prison house a second time, where he wrought many signs and wonders. One day whilst he was praying there our Lord Jesus Christ came to him, and made a covenant with him and gave him peace. And on the following day the governor had him brought out of the prison house, and they took him to the city of ZANḤÛS, and they cut off his holy head. Thereupon an earthquake took place, and the air was filled with angels, and the men of the city came and prepared him for burial in a splendid manner and buried him. When the time of persecution had passed they built a church for him, and consecrated it on the seven and twentieth day of the month Sanê (June–July), and they laid his holy body in it. Salutation to TIMOTHY and to his wife MÔRÂ.

[fol. 78*b* 3] And on this day also is commemorated Saint PHILEMON the apostle, who was one of the Seventy-two disciples. Salutation to thy tongue with its eloquent words and pleasant speech, thou father of the city (or country) of LYDIA.

And on this day also are commemorated 'AL'ÂRÊ, and Abbâ TAKLA ḤAWÂRYÂT of GABRĔMÂ, and CLEMENT the martyr of 'ENDABERGÔY of REBÔTCH (or ZARBATCH). Salutation to TAKLA ḤAWÂRYÂT.

XXVIII. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARAPÂMÔN (or SARABÂMÔN), Bishop of the city of NAKÎYÔS (or LÛḲYÔS), became a martyr. This holy man was a kinsman of STEPHEN, of the tribe of LEVI, from the city of Jerusalem. His father's name was ABRAHAM, and he was the son of LEVI, the son of JOSEPH, brother of SIMON, and brother of the mother of STEPHEN, and at the time of his birth he called his name SIMON. When his father died he wished to become a Christian. And the angel of the Lord appeared unto him and commanded him go to Abbâ JOHN, bishop of the city, and he went to him and the bishop revealed to him [fol. 79*a* 1] the mystery of Christ our God becoming man. And it is not said that he baptized him with Christian baptism in the city of Jerusalem, because of the fear of the Jews, his kinsmen. Now the bishop of the city was pondering what he should do about him, and our Lady MARY appeared unto him and told him to depart to the city of Alexandria, to the Archbishop Abbâ THEONAS. And as he was going thither, the angel of the Lord in the form of a man drew nigh unto him, and he journeyed with him to the city of Alexandria; now the angel of the Lord was in the form of a prince, and he informed the archbishop about SARAPÂMÔN. When he had come to him the archbishop taught him the path of God, and he baptized him with holy Christian baptism. Then SARAPÂMÔN became a monk in the monastery of Abbâ SEVERUS, which is outside the city of Alexandria. When the Archbishop THEONAS died, and Abbâ PETER was appointed to succeed him, he sent and brought this holy man SARAPÂMÔN to him, to help him in the work of the archiepiscopate. After this he appointed him Bishop of the city of NÂḲYÂNÔS (*sic*), and the churches rejoiced in him greatly, and God wrought very many signs and wonders by his hands. And nigh unto his city there were idols which certain of the people therein used to worship, and he used to ask God to destroy them. And God

accepted his petition, for the earth swallowed them up and the waters of the sea rose up over them and covered them; and through his prayer God destroyed the idols that were in his diocese, and He crushed the blasphemy of SIBELLIUS who made the Father and the Son, and [fol. 79*a* 2] the Holy Spirit one Person (or Substance). And when DIOCLETIAN denied Christ certain people told him, saying, "SARAPÂMÔN is destroying the worship of the idols which are the king's gods"; and having heard very many complaints he commanded his soldiers to bring SARAPÂMÔN to him, and they did so. When Saint SARAPÂMÔN arrived in the city of Alexandria with the messengers of the emperor, Abbâ PETER the archbishop came to him, and there were many clergy with him, and embraced him, and he saw his face as it were the face of an angel of God. And when he came to the Emperor DIOCLETIAN had him tortured with various tortures, and our Lord Jesus Christ raised him up sound and whole, and uninjured and without suffering; and many people believed because of him. Now the emperor was afraid to add to his tortures lest the multitudes should believe through him. And he sent him away into Upper Egypt, to ARIANUS, the governor of ANTINOË, so that he might torture him there and cut off his head with the sword. Now at that time ARIANUS was governor of the city of Alexandria. And ARIANUS took Saint SARAPÂMÔN with him in a ship to go to Upper Egypt, and when the ship reached NÂḲYÔS (*sic*) his city, it ran aground and it was impossible to remove it from where it stood. And ARIANUS had Saint SARAPÂMÔN brought up from inside the ship, and carried him to the north of the city, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And the people took his body with great honour, and carried it to the church and laid it therein, and through it very many signs and miracles were wrought there. [fol. 79*a* 3] Salutation to SARAPÂMÔN before whom the lions bowed when they saw thy face which was the image of that of the Creator.

And on this day is commemorated Abbâ LÎḲÂNÔS the priest, who fought a spiritual fight in the monastery of ḲUŎ-

NÂṢĚL, in the country of Ethiopia. Salutation to Abbâ LÎḲÂNÔS, from whose fingers burning lamps shot forth.

Salutation to ABRAHAM the faithful man, and to ISAAC the offering, and to JACOB who anointed the stone with oil, in whose bosoms live the righteous, like dates on the palm tree and clusters of grapes on the vine. [This paragraph is omitted in the Bodleian MS.]

XXIX. KHĚDÂR

IN THE NAME OF THE FATHER, AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint PETER, the seventeenth Archbishop of the city of Alexandria; and he was the last of the martyrs. [fol. 79*b* 1] The father of this holy man was the high priest of the city of Alexandria, and his name was THEODORE; the name of his mother was SOPHIA. And they were fearers of God and they had no children at all. And on the fifth day of the month Ḥamlê (July–Aug.), the day of the festival of PETER and PAUL the apostles, the mother of the holy man saw many Christians with their children, and they wore festal apparel with decorations, and they were going to church; and she was exceedingly sorrowful. And she went into the church and stood up before the altar of the saint, and she besought our Lord Christ with many tears to give her a son. And that night PETER and PAUL the apostles appeared unto her, and they said unto her, "Behold God hath accepted thy petition, and He will assuredly give thee a son, and thou shalt call his name 'PETER'"; and they commanded her to go to the Archbishop THEONAS that the people might pray for her. And after certain days she brought forth this holy man, and she called his name "PETER." When his days were seven years she gave him to the archbishop even as [HANNAH gave] SAMUEL the prophet to ELI, and he became to him like a beloved son; and the archbishop made him a reader, and after that he made him a deacon, and after that he made him a priest. And he used to help the archbishop in all his divers good works

and in his administration of the churches. When Abbâ THEONAS was dying he commanded the bishops and priests to appoint Abbâ PETER archbishop in his place, and they appointed him Archbishop of the city of Alexandria; and when he was appointed all the people and all the churches rejoiced. [fol. 79*b* 2] And it came to pass in the days of DIOCLETIAN, the infidel emperor, that there lived in the city of Alexandria a certain judge who was of the same opinion as the emperor, and who worshipped idols with him, and he had two sons. And his wife was a Christian, but she was unable to have her sons baptized with Christian baptism in the city of ANTIOCH, and she therefore took them and embarked on a ship in order to come to Alexandria. As they were journeying over the sea, a violent storm rose up against them, and she was afraid that her two sons would die without baptism. And she cut her breasts, and made the sign of the Cross with her blood which she smeared over the foreheads of her sons and she dipped them in the sea three times in the Name of the Father and the Son and the Holy Ghost. Then a great calm came, and they were saved from drowning and arrived in the city of Alexandria. And she brought her sons to the Archbishop Abbâ PETER so that he might baptize them with Christian baptism, together with the sons of the men of Alexandria. And when the archbishop wished to immerse her boys, the water congealed and became as hard as a stone; and he tried to immerse them three times, and each time the water became like a stone. And the archbishop marvelled and asked her what had happened, and she related to him how a wind storm had risen up at sea, and how she had cut her breasts, and how she had signed the foreheads of her sons with the sign of the Cross with her blood, and how she had immersed them in the sea three times in the Name of the Father and the Son and the Holy Ghost. When the archbishop heard this he marvelled exceedingly and praised God, saying, [fol. 79*b* 3] "Thus saith the Church; as one is baptism even so one is the Church." And in the days of this father Archbishop Abbâ PETER one ARIUS, a heretic, rose up, and the saint rebuked him but he would not hearken to his words; and having rebuked him many times and ARIUS having refused

to turn from his wicked opinion, Abbâ PETER anathematized him and excommunicated him. And when the Emperor DIOCLETIAN heard the report of this Saint PETER, and that he was teaching the multitudes everywhere not to worship the gods, he sent messengers to him to seize Saint PETER and to shut him up in prison. And when the men of the city knew this straightway they took their weapons of war with them and they came to the prison house to fight the messengers of the emperor. And when Saint PETER saw that there was going to be a great tumult on his account, he wished to yield up his soul to death for his people, and he wanted to be released from this world and to be with Christ. And he made all the people come to him, and he comforted them and commended them to be strong in the True Faith. When ARIUS knew that the blessed PETER was departing to God and leaving him under the ban of excommunication, he went to the great high priests, and told them to beseech the blessed PETER on his behalf, so that he might release him from the ban of excommunication; but when the chief priests entreated the blessed PETER on behalf of ARIUS, he added to the ban of excommunication which he had laid upon him. And he said unto them, "I have seen a vision this night, and behold our Lord Jesus Christ was standing with His rent raiment in His hand, and He was covering His Body with His raiment. And I said unto Him, My Lord, [fol. 80*a* 1] 'Who hath rent Thy raiment?' And He said unto me, 'ARIUS hath rent My raiment; he separated Me from My Father. Beware of him.'" Then Saint PETER commanded 'ARKÎLÂS (ARCHELAUS) and ALEXANDER, and said unto them, "Ye will have to appoint an archbishop after me; beware of ARIUS, and have no fellowship with him in the work of the priesthood, and release him not from the ban of excommunication, for he is the enemy of Christ. And thou 'ARKÎLÂS (ARCHELAUS) shalt be archbishop after me and before ALEXANDER, and thou shalt meet ARIUS and shalt die speedily." After this the blessed PETER took counsel with the messengers of the emperor (*sic*) in secret that they might bring him out from the inside of the prison house, and they dug opposite to it and took him out and finished the emperor's command. And

they did as he commanded them, and they took him and brought him outside the city, [to the place] where was the grave of the blessed MARK the evangelist. [The text of this passage is corrupt.] And Saint PETER prayed and committed his people to the care of God, and he prayed again, saying, "O my Lord Christ, let the shedding of my blood be the end of the worship of idols, and may they be brought to nought and perish throughout the world." And a voice came from heaven, saying, "Amen! It shall be according as thou sayest"; and a certain virgin who was near that place heard these words. And Saint PETER said unto the soldiers of the emperor, "Finish what ye have been commanded to do"; and straightway they cut off his holy head with the sword and he received the crown of martyrdom in the kingdom of the heavens. And his body stood upright for a space of two hours. And the people made haste [fol. 80*a* 2] and went out from the city, for they were by the prison house and they did not know what had become of the saint until one told them what had happened. And they took the body of their shepherd and their chief and made it ready for burial, and they brought it to the city and took it into the church, and laid it upon his seat on which no one had ever once seen him sit, even as he told them. And when they asked him, saying, "Why dost thou not sit upon thy throne?" he answered and said unto them, "I see the power of God sitting upon it, and therefore I do not dare to sit upon it." Then they finished making him ready for the grave, and they laid his body with the bodies of the chosen saints, the archbishops. And he sat upon the throne of MARK the evangelist fourteen years, and he was appointed archbishop in the tenth year of the reign of DIOCLETIAN. And many signs and mighty wonders took place through his body. Salutation to PETER, the preacher of the Faith, the counterpart of PAUL.

And on this day also is commemorated the Birth of our Lord and God and Redeemer, Jesus Christ, of the holy two-fold Virgin MARY, our Lady. [fol. 80*a* 3] Salutation to Thy Birth, O Thou Who didst shew to PETER Thy raiment which ARIUS had rent.

And on this day also are commemorated the forty-seven thousand martyrs who suffered in the time of the Emperor DIOCLETIAN. Salutation to the righteous men who fought against DIOCLETIAN. [This paragraph is wanting in the Bodleian MS.]

And on this day also became a martyr the great Saint CLEMENT, Archbishop of the city of Rômê. This holy man was a royal kinsman, and was the son of CAUSTUS, the captain of the army of the Emperor of Rômê; his excellent and honourable parents taught him all the various kinds of learning and the philosophy of the Greeks. And when PETER the apostle preached in Rômê the preaching of the Gospel, CAUSTUS the father of CLEMENT believed through this holy man that our Lord Jesus Christ was truly [God], and he gave all his goods to the poor and needy. And when his father went to the emperor he remained many days, and the brother of the holy man CAUSTUS thought that he would marry his wife. When the mother of the holy man knew this, she took CLEMENT and his younger brother and embarked on a ship, to go to ATHENS, and to have her sons taught philosophy and learning [fol. 80*b* 1] until their father returned from the emperor. And straightway a violent storm rose up against them, and the ship was smashed, and one after another clung to one of the timbers, and the waves of the sea washed this holy CLEMENT to the city of Alexandria, where he remained a few days. And God called PETER the apostle and said unto him, "Get thee to the city of Alexandria so that thou mayest find the servants who are fit for mercy." And when PETER the apostle came to the city of Alexandria, and preached the preaching of the Gospel therein, no man in the city of Alexandria believed except this holy man CLEMENT. When, however, he heard the preaching of PETER the apostle he believed on our Lord Jesus Christ, and PETER baptized him with Christian baptism, and explained to him the Godhead of our Lord Jesus Christ, and the riches and glory of those who worship Him, and how signs and wonders are wrought [in His Name]. And from that day CLEMENT followed PETER the apostle, and he became

his disciple, and he wrote the "Contendings of the Apostles," and what happened to them with infidel kings. Then he preached in many cities, and the apostles gave unto him the Books of the Canon to proclaim, and then he was appointed Archbishop of the city of Rômê. And he preached therein, and converted very many of the people thereof to the knowledge of God. And the Emperor TRAJAN, the infidel, heard of him, and he sent his guards to seize him and bring him before him, and the emperor said unto him, "Worship the idols and deny Christ." And when CLEMENT would not hearken unto his command he sent him away to a certain city [fol. 80*b* 2] to be tortured, for he was afraid of the men of the city of his kinsfolk, and he did not want to torture him where he was lest the people should rise up against him. So he sent him away to the governor of that city and ordered him to torture him with many tortures. And that governor hung round the neck of the holy man CLEMENT a heavy iron implement with four feet (anchor ?) which is placed in ships, and he cast him into the sea. And he delivered up his soul into the hand of God, and he received the crown of martyrdom like the apostles who preached. And it came to pass that when a full year had passed he was seen in the sea, and the body of Saint CLEMENT appeared, and he was preaching in the depths of the sea just as if he were alive. And the people came and were blessed by him, and they wished to carry him off, and they brought a splendid stone coffer, and laid him in it, and they wished to take him up and bring him out of the sea, but they were unable to move him from his place. And they knew that he was unwilling to come out of the sea and they left him there, and departed. And each year, on the day of his festival, an opening appeareth in the box above his body, and the people come and are blessed by him. And many believing men who have seen this have described and written down accounts of some of his miracles, such as the following. One year certain men came to be blessed by him, and when they went forth from him they forgot a little child who was behind the coffer of Saint CLEMENT. This happened by the Will of our Lord Jesus Christ, so that He might reveal their work to His saints and friends, and the grace which they

receive from Him. And when they had gathered together above the sea, they sought for the father [of the child] and found him not. And they thought that he was dead and that the beasts which are in the sea had devoured him, [fol. 80*b* 3] and they wept for him, and they celebrated his commemoration, and they consecrated the Offering and offered up incense according to their custom. And when the second year had arrived and the time had come for the sea to open itself again, certain men who came according to their custom, found the child alive and standing up by the side of the coffer of CLEMENT. And they asked him, saying, "How didst thou exist and on what didst thou live?" And he said unto them, "Saint CLEMENT gave me food to eat and drink, and God preserved me from the wild beasts of the sea." And when they heard this they marvelled exceedingly and they praised God Who is to be praised and glorified above all His saints and martyrs who have contended for His holy Name's sake. Salutation to CLEMENT the author of the "Contendings of the Apostles."

XXX. KHĔDÂR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ACACIUS, Archbishop of the city of Constantinia. This holy man was learned, and excellent, and good, and he translated books of theology, and he was appointed priest in the church of the city of Constantinia. Now a General Council was held in the city of CHALCEDON, [fol. 81*a* 1] and this father was not pleased with all that took place thereat. When they searched for him to come because of his knowledge, he made a pretence to them that he was sick. When he heard of the tribulation which they had inflicted upon Saint DIOSCURUS, Archbishop of the city of Alexandria, he was exceedingly sorry, and he began to curse their Council before his companions, and friends, and the principal military officers of the Government whom he knew to be orthodox, and whose works he knew to be good. And he said, "I thank God that I did not mix

myself up with these evil members of the Council." When ANATOLIUS, Archbishop of the city of Constantinia, died, the members of the Government, and the military officers and the believers chose this father ACACIUS to be Archbishop of Constantinia, because they knew that he was orthodox. And they appointed him archbishop because they had hope in him and thought that he would be able to remove from the Church division and enmity. When he was appointed he found the disease of division and enmity therein, and he strove diligently and in every way possible to remove it, but could not do so in the least degree; only God Himself could do it. And he thought in his heart and said, "It will be best for me to save myself." First of all he sent a letter to Abbâ PETER, Archbishop of the city of Alexandria, confessing therein to him the True Faith of the Holy Trinity, which he had learned and received from the divine fathers Abbâ CYRIL and Abbâ DIOSCURUS; and then he continued to write very many letters asking him to support him in priestly fellowship. [fol. 81*a* 2] When Peter received his letters he wrote a letter of acceptance and [another] letter dealing with general matters, and sent them off in charge of three bishops. And the bishops came to the city of Constantinia secretly, and they gathered together to this father ACACIUS, and they gave him the letter of Abbâ PETER; and ACACIUS treated them with great honour, and received the letters from them with great joy. And he read the letter before his friends, and the orthodox nobles of the city, and they all confessed with him the True Faith as it was written in the letter of Saint Abbâ PETER. Then he wrote a letter with his own hand before them accepting [the Faith] of Abbâ DIOSCURUS and Abbâ TIMOTHY, and Abbâ PETER, and he confessed that they were of the True Faith, and he excommunicated all those who were opposed to them. Then he took the three bishops and carried them away with him to a certain monastery which was outside the city of Constantinia, and he prepared the Eucharist and they took part with him in the Liturgy and in the Offering, and they took from him the letter which he had written and they were blessed by him and he by them, and then he set them on their way and bade them farewell in peace. When they came to Abbâ PETER

they told him everything which had happened, and also how they had taken part together with Abbâ ACACIUS in the Liturgy and the Offering, and how he had accepted his letter; and he preached in his name at the time of the Offering and the consecrations and the prayers. And the report of him was heard by the Bishop of Rômê, and he drove Abbâ ACACIUS from the throne of Constantinia, and he died in exile, being strong in the [fol. 81*a* 3] True Faith. Salutation to ACACIUS, the successor of ANATOLIUS.

And on this day also are commemorated MERCURIUS the martyr, and the consecration of the church of COSMAS and DAMIANUS, and their brethren, and the death of GABRA MASḲAL, King of Ethiopia, the Orthodox [died A.D. 1344]. Salutation to GABRA MASḲAL, who hath passed to the city of light. Salutation to GABRA MASḲAL who rejoiced in the power of God.

And on this day also ANIANUS of ÂMID [the Stylite], and PETER became [martyrs].

[fol. 81*b* 1] Here endeth what shall be read during the blessed month of Khĕdâr. [Here follows in the Bodleian MS. the following:...God, the Most High. Who is to be praised. Blessed be His Name. Praise to Him [is due] from us. May there be to us mercy from Him. For every eye awaiteth Him. It is He Who beginneth, it is He Who finisheth. Everything is ruled by Him. Let us worship Him. And He is our help for ever and ever, Amen and Amen; so be it, so be it!]

End of Volume I.

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